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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVII.

JACKSON, MISS., June 11, 1925

NEW SERIES  
VOLUME XXVII, No. 24

Home Mission Board meets June 9. A time for prayer. The Education Board meets at Ridgecrest, June 30.

Secretary Arch C. Cree of Georgia is on a trip to Europe. He was born in Scotland and its language is still music to him.

Miss Katherine Tomlinson, daughter of Rev. Tom Tomlinson of Jackson, is an accomplished pianist and a fine Christian young woman, who can do good work in evangelistic meetings.

Leland Martin, son of the Indianola pastor, received the prize offered to Mississippi High School boys for the best essay on Forestry Preservation, prize given by a New Orleans banking institution.

Pastor W. A. Sullivan writes from Drew: Have just closed the most satisfactory meeting I ever had. L. B. Campbell, New Orleans, did the preaching. M. E. Perry, Hattiesburg, led the singing. Twenty-six added to the church.

The editor of the Religious Herald, who opposes confession of faith, publishes his own in his last week's issue, and it is fairly good, but of course he will not expect all the brethren to agree with him. He thinks the statement of faith made in Memphis is harmless.

Miss Mary Anderson, who has been for several years a missionary in China, made a talk Sunday to two of the women's classes of the Clinton Sunday School. During her year's furlough she has taught at Blue Mountain College, but is now preparing to return to Canton, China.

At a workers' meeting of the Waco Baptist Association, a resolution was recently passed calling on the Home and Foreign Boards to put on a special campaign. We know nothing that would do more harm, and most of all to the Home and Foreign Boards.

Evangel is the name of a railroad chapel car which has seen thirty-five years of service under the control of the American Baptist Publication Society and has now been given to Baptists of Wyoming to serve as a church house and parsonage.

The Statement of Faith adopted by the Southern Baptist Convention says that we believe the Bible has "truth, without any mixture of error for its matter." That sounds good and satisfying. It is better than a statement published in some of the papers over the signature of one of the committeemen that he believes the "New Testament is substantially a true record of facts."

The Blue Book of Southern Progress is a book of 262 pages full of facts and figures about the economic and industrial and religious progress of the Southern States. It is difficult to see how more information could be compressed into the same space. It is by the Editor of the Manufacturers' Record of Baltimore. He has a way of gathering information which is marvelous in extent and accuracy. He is an enthusiast on the subject of Southern Progress and he will make anybody else so who will give him a chance. Mr. Richard H. Edmonds deserves the thanks of all our people for this work.

Dr. J. C. Owen of Fifteenth Ave Church in Meridian has recently been in a good meeting at Edgemont Church, Durham, N. C.

The Times of Burlington, N. C., reports 3,500 professions of faith as a result of the meeting conducted by Ham and Ramsey.

Pastor Sandifer has Brother J. J. Mayfield with him in a most hopeful meeting at Bude. At one service early in the meeting there were twelve professions of faith and the outlook is most promising.

Ex-Governor Morrison of North Carolina made a vigorous attack on the teaching of evolution in the public schools in an address to the General Assembly of Southern Presbyterians in Lexington, Ky.

Brother J. W. Hickerson and wife, Evangelists, made our office a pleasant call last week on their way to Canton to assist Pastor C. E. Welch in a meeting. They are just out of a great meeting at Hull, Texas.

Second Church, Jackson, subscribed \$10,000.00 for the 1925 Program, that is the Educational, Missionary and Benevolent work of the denomination, and every month a check is sent in for one-twelfth of this amount. That's taking the guesswork out of the Lord's work, and the anxiety out of Secretaries and Missionaries.

We were surprised and delighted on a recent Sunday at Magee to see almost the entire Sunday School remain for the preaching service at eleven o'clock. Pastor Boyd and these people have the young folks well trained. When the pastor and family returned from the Memphis Convention they found groceries and checks lying around.

Secretary D. M. Nelson of the Mississippi Baptist Education Commission, highly esteemed for his work's sake, has won his Doctor's degree at the University of Indiana and the Ph.D. was added to his name last week at the Annual Convocation of the University at Bloomington. It represents hard work and original contribution to science.

A brother writes to ask the question, "Should crackers be used in observing the Lord's supper?" The Bible does not prescribe the kind of bread to be used in the observance of the supper. The Lord used of course unleavened bread when he instituted the ordinance because that was the kind of bread on the table at the time they were observing the Passover. For this reason many people feel that unleavened bread should still be used. It certainly seems appropriate that we should conform as nearly as practicable to the example of the Master. But the kind of bread is not the essential thing. The purpose of the ordinance is to symbolize the fact that we live by feeding on the Lord Jesus Christ, by appropriating his life to ourselves. This can be done only by means of his death on our behalf. And so the bread and wine represent his broken body and shed blood. The use of crackers, it seems to us, does not vitiate the ordinance, but it does seem to be an exhibition of slovenliness in connection with the most vital truth of our religion.

Pastor G. W. Duncan of New Albany will have Dr. M. E. Dodd to assist him in a meeting beginning June 2.

Rev. J. H. Winstead is assisting his brother, Pastor Guy Winstead, in a meeting at Freedom, Ind.

Dr. H. M. Wharton, Baptist pastor in Baltimore, is Chaplain General of the United Confederate Veterans.

Dr. Burton, President of Chicago University, died last week. He had been connected with the University in some capacity since its founding.

Professor W. M. Kethley, after taking a year of special study in Columbia University, has returned to Jackson as Assistant Superintendent of City Schools.

Kemper County Fifth Sunday meeting was held at Scooba, May 31st. Among those on the program were I. H. Lanier, J. H. Newton, Robert Bell, S. V. Gullett, J. L. Williams, E. E. Hall and S. L. Morris.

Secretary E. D. Solomon of Louisiana, like his great ancestor, coins a few proverbs now and then. Recently he remarked: "By faith the walls of Jericho fell down; by faith the walls of the New Orleans Baptist Hospital went up."

The Mayor of Jackson has joined in with other municipal officers forbidding the sale or offering for sale, or the possession of papers and magazines with indecent pictures or salacious stories. Recently in the daily papers a list of such papers was published, and the law has gone into effect.

Dr. Oldham, who has charge of the Baptist Hospital in Muskogee, Oklahoma, reports that many churches now take a pride in paying all expenses at the hospital of any of their members who become patients there. Why cannot every church look after its own sick and not cast them upon the charity of strangers.

The Mississippi College Quartet sang at the Southern Baptist Convention to the pleasure of all. This group of young men is made up of one preacher and three other evangelistic singers with musical training and experience. They will be glad to be of service in protracted meetings. They are Tom Doty, J. D. Taylor, H. L. Fortenberry and W. L. Cooper of Blue Mountain, to whom inquiries may be sent.

You remember the humbugs of whom Jesus spoke when he quoted them as saying, "If we had been in the days of our fathers", what they would have done and what they would not have done. Were they deceived or just plain, ordinary liars? That is the question that comes into our minds in this day when we hear people speaking highly of Carey and Judson, but having nothing but criticism of present day missionaries. There are people who speak in high praise of the leaders we once had. They cannot say enough for Gambrell and Carroll and Tichenor and Willingham, for Broadus and Boyce and the other great men of the past, but they can't find anything or anybody that suits them today. They are still building the tombs of the prophets and throwing rocks at everybody who is trying to do anything today.



## MILLIONS AND MITES

Our people, taken as a whole, are the most prosperous people that the world has ever known. The deposits in the savings banks of the country have increased from eight billions to over twenty billions of dollars in the last ten years. The value of the crops grown in our country in the past year was the greatest in our history. The insurance companies of the nation are selling approximately one billion of life insurance every month. Great corporations are capitalized almost daily with millions of dollars of assets. Buildings, each costing five or ten millions of dollars, are being erected in cities all over our country. Over fifteen billions of dollars were spent last year by our people for automobiles and accessories. There is an average daily attendance of twenty million people in the moving picture theatres of our country and salaries are paid some moving picture artists which total, for one artist, as much as is paid for the support of all the evangelists, teachers, doctors, nurses and workers on all our mission fields. Lovers of sports spend a million dollars in various items for one great football game, and over a million dollars for attendance upon the world baseball series. The past year three hundred and fifty million dollars were spent by the American people for radio sets alone.—Ex.

## FROM BLUE MOUNTAIN

One of the most unique services we ever witnessed was held a few weeks ago at the evening service hour by Dr. Hatcher's Old Testament class. They dramatized the prophetic history and brought it most delightfully to a packed house. They began with Moses at Sinai at the organization of Israel and started on their career and most vividly passed through the different periods of history, going down into Egypt and out into Canaan and the period of the judges, then the kingdom and the divided kingdom, then the capture of Israel and of Judah and the prophets of these periods with their prophecies and conditions of the people and finally of their return from captivity to rebuild the walls of Jerusalem and at this point they had saws, hammers, and most all of the material for building and were in the act of building. It was most engaging from the beginning to the conclusion and we felt as though the Old Testament had moved up near us and had witnessed the making of it.

Dr. Hatcher is a great teacher as well as preacher and his services are in demand as a writer, preacher as well as teacher. He fills a large place in the College as teacher of the Bible and his work will tell more and more as the years go by as the girls go out into the world to live out those principles and truths that he has taught them and the circle will grow as they shall teach them to others. Fortunate is the girl who studies under him.

Our College and town are in mourning over the going of Dr. Lowrey and his family. It is a most inspiring sight as well as one of profound sympathy to see the people on the streets talk and almost weep at the going of this great man of God with his good family. They will be missed for a long time. The grip and the confidence that he has on the country people is wonderful, but not surprising.

But the only balm for this affliction made by the going of Dr. Lowrey is the coming of Dr. Lawrence Lowrey to the presidency of the College. He is the second son of Prof. and Mrs. Booth Lowrey of national fame. And when it was announced that he had been landed by the trustees for the presidency pandemonium broke out in the College, at the Heights and in town. Crowds came hastily together to talk about it and the smiles were contagious. This most brilliant son is only thirty-six years of age with the best of his life in front of him. He comes with a

basket full of degrees and a ripe experience as teacher from the greatest Universities in the East and West and believes the Bible from lid to lid. So all indications point to a crowded house next September.

—W. R. Cooper.

## A BOOK OF TIMELY INTEREST

By Gaston W. Duncan, New Albany, Miss.

"A Study of the Kingdom," by T. P. Stafford, A.M., Th.D., Professor of Christian Doctrines and Evidences in the Kansas City Theological Seminary, and published by the Sunday School Board, Nashville, gives us a stimulating study of the vital and spiritual nature of the kingdom. The author makes it evident that he has no desire to avoid any important problem that touches his subject. For example, he says, "Bible interpreters are split into two well-defined groups determined by the issue of premillennialism and postmillennialism. There is no middle ground. One creates a little humor, but should not be taken seriously, when he says that he is neither a premillennialist nor a postmillennialist but a promillennialist." Again, he says, "The writer does not believe in evolution as properly defined. He does believe in science and in constructive criticism." He feels that, "It is the truth that we want to see and embrace. No man's opinion as such is of much importance."

Dr. Stafford's study must be characterized as a presentation of the spiritual nature of the kingdom of God. In fact, after giving two chapters to the reality of the spiritual and of the Divine Presence, he devotes two chapters to "The Spiritual Nature of the Kingdom." He then proceeds to show "Christ Now On the Throne," in which he pleads for "an enlarged conception of Christ." In a chapter on "Some Difficulties Ironed Out," he is very helpful in dealing with the problem of figurative language in the Bible.

On the "Return of the King" he has very strong convictions, as evidenced by the following paragraph, "The doctrine of the Second Advent of Christ is fundamental in Christianity. Those who reject it, belittle it, or explain it away, are infidels. They deny the faith. If Christ is not to come a second time, half of the value, or more, of his first coming is taken away, and the world is moving on in darkness, as a ship that has lost its course in a storm and is without compass or captain or even the sight of a star. And if we know not whither we are going, the lessons of history are uncertain. If the light, that we think is light, be darkness, how great is the darkness. We need to come back to, or to stand firmly by, the 'faith which was once for all delivered unto the saints.' The first Christians believed in a personal, visible and glorious return of Christ to this earth. The thought of it thrilled their souls. They lived in the glowing inspiration of it."

Can a postmillennialist maintain always the attitude of "watchful waiting" in respect to the return of Jesus? Dr. Stafford affirms; and he feels sure that cocksureness on the one hand and indifference on the other hand are responsible for the many errors about Christ's return. Those who have a feeling of either cocksureness or indifference "are doing just what Christ forbade them to do." While expressing the hope "to keep the discussion free from a controversial tone" and to deal "with positions, not persons," yet Dr. Stafford does not hesitate to name some interpreters with whom he differs even though they happen to be his personal friends; and in the final chapters of his book he interprets the scriptures against the beliefs of premillennialists.

On the whole, it seems to this reviewer, that Dr. Stafford has made a distinct and worthy contribution on the scriptural presentation of the kingdom of God, which will be welcomed, especially by all serious-minded students of the Book. His style is clear and forceful. Many brilliant epigrams that strike like lightning abound. He pays his respects to the extremists of two noted

schools thus, "When the idealist says there is no matter, it is no matter what he says. When the materialist says there is no mind, we need not mind what he says." Writing of God's moral purpose in assigning us the position of "watchful waiting," his trenchant pen says, "If every lie scorched the tongue immediately, there would be no virtue in telling the truth. In the delay of the sentence of judgment is the possibility of character. For this reason God keeps the world in the suspense of uncertainty." Equally concise and forceful are his words, "As it has been pointedly said of the Israelites, that it took God only a little while to get them out of Egypt but a long while to get Egypt out of them, so we may say of Christians, that while by one blessed experience they get out of the world, it is by many hard experiences the world is gotten out of them."

Many in Mississippi will wish to own and read this thoughtful book. It can be obtained, I am sure, from our Baptist Book Store, Jackson, at the price of \$1.60. It is worthy of a permanent place in the libraries of preachers and all workers in the kingdom.

## A THREE-FOLD BETRAYAL OF THE TRUTH

By L. R. Scarborough

There are three ways by which God's people may betray the truth.

1. They can deny the doctrines, the fundamentals of the faith. This is the great sin of modernistic naturalism. The Christianity of the New Testament is the religion of supernaturalism. At every turn in the New Testament road there is mystery and the evidence of God's hand. If we deny the inspiration of the Bible, the deity of Christ, his virgin birth, the efficacy of his blood, his resurrection, his second personal return, the doctrines of the new birth, regeneration by the Spirit of God, or the supernatural work of the Holy Spirit in saving and empowering men, we betray the very kernel of the truth.

2. We can betray the truth of the gospel by misrepresenting its spirit. One can be as loyal as Paul in doctrine and as heretical as Judas in spirit. It is as important for us to have the mind of Christ as it is for us to have the doctrines of Christ. We are demanding now that scientists give us demonstrated facts and not fancies. I think we ought to make the same demand of religionists. There is as much obligation on the part of preachers to tell the truth as there is on scientists to tell the truth; and a professed orthodoxy which misrepresents in fact and in spirit the gospel workers is as heretical as the rankest modernist. The professors of orthodoxy ought to tell the truth and represent the spirit of Jesus Christ.

3. We can betray the gospel in another vital way and that is by refusing to co-operate in doing the work of the gospel and in building Christ's constructive kingdom. Paul laid a serious charge at the door of John Mark and refused to go with him. He broke fellowship with him when he said, "He went not with us to the work." There is great danger now that some of our people will betray the truth by failing to help to build the works and the institutions and promote the interests of Christ's kingdom. Such betrayal of the works of the gospel will be as fatal as a betrayal of the doctrines of the gospel. Full-fledged, uncritical, co-operative, constructive promotion of our Southern Baptist co-operative plan on the basis of the Memphis confession of faith as our interpretation of the truth of the Gospel is the best thing for Southern Baptists to do now. To proclaim the truth, put on the budget, practice New Testament stewardship, bring all the tithes and offerings into the storehouse, and go out for a great soul-winning campaign will bring Baptists to the top of the gospel hill. This is my program and prayer.



# Southern Baptist Theological Seminary Building Campaign Page

Edited by

CHAS. F. LEEK, Th.M., Publicity Secretary

## REASONS FOR THE SEMINARY BUILDING PROGRAM

By L. R. Scarborough, President of Southwestern Baptist Theological Seminary



ALLAN H. BESSELL

### "THE HOUR IS COME"

By Allan H. Bissell, Associate Director, Building Campaign, Southern Baptist Theological Seminary

The Hour came to Jesus and it comes to all. It has come to the Southern Baptist Theological Seminary—the hour of grave crisis and a challenging opportunity. How shall we meet it?

1. **Face the Facts Candidly.** The Seminary must move to live and expand. It must have more buildings, better buildings, larger buildings; more and better equipment to provide for its large and increasing student body, now representing three-fourths of the states of the Union and almost every portion of the globe.

2. **Consider the Matter Prayerfully.** Jesus met the great crisis of his life through prayer. We talk a lot and preach a lot and write a lot, but we are short on praying. Let's talk with the Lord about this serious matter, as well as with the Lord's people, and ask him what he would have us do about it. I believe he'll tell us to do something substantial and worthy.

3. **Co-operate Heartily.** This Campaign is not President Mullins' and the faculty's, nor is it the task of Dr. Pirkey and the Alumni Association, nor of the Trustees and a few scattered Baptists. It is theirs and more. It belongs to all Southern Baptists, for it is a vital part of their history, their life and their work. All Southern Baptists should pay what they owe.

4. **Give Sacrificially.** The great founders as well as the present faculty and students of our Seminary, have given us a worthy example in sacrificial living and sacrificial giving. How much is our religion costing us? Too many are getting theirs at cut prices. But the quality is poor. Now is the time to give in terms of sacrifice and help build "A New Home For The Seminary by the New Year—1926."

### NOTES ON THE SEMINARY CANVASS

By A. G. Moseley, Mississippi Director

In addition to our regular staff of Field Men who are canvassing Mississippi, a number of pastors are in the field from one to three weeks each. It is gratifying to have the aid of these consecrated men in this urgent task. The following men are aiding in the work: J. M. Walker, Charles Nelson, J. G. Cooke, H. G. West, N. A. Edmonds, J. M. Metts, L. B. Golden, J. A. Taylor, H. P. McCormick, R. L. Wallace, J. R. G. Hewlett, G. F. Austin, B. H. Lovelace, E. K. Cox, D. A. McCall, and J. H. Hooks.

A number of pastors are writing into the Jackson office offering their pulpits on definite Sundays for the presentation of the Southern Baptist Theological Seminary's building needs. May their tribe increase!

The cordial co-operation of Secretary R. B. Gunter in giving space in the Baptist Building for the Seminary's central office, as well as in numerous other acts of helpfulness is a source of joy to the workers in the state.



RUSSELL JOHNSON PERKY

### THE ALUMNI IN MISSISSIPPI

By Russell Johnson Pirkey, President Seminary Alumni Association

Times come in the life of every man when his power and influence will count just a little more than at other times. The Lord places before him opportunities for service for which he is peculiarly fitted. Such a time has come in the life of every alumnus of the Southern Baptist Theological Seminary.

We greatly rejoice in the glorious past of our Seminary. We thank God for its present. What of its future? We will answer that question for success by responding to its call in this special campaign. Southern Baptists expect the Alumni of the Seminary to lead the way,—more than that they expect us to show the way to greater Kingdom service, through the support of the Seminary. Present its plea, boldly, gladly.

The future message which Baptists will give to the world depends in a great measure on properly caring for our beloved Seminary. The Seminary cannot train leaders without the necessary buildings. Too long has it been held back by inadequate equipment.

By helping to provide these needed buildings our influence will go to generations yet unborn. It is the supreme call to every Southern Baptist! It is the most challenging call that has ever come to the Alumni of the Seminary. I know that you will answer it with your very best of prayer, service and influence in these days of the special campaign.

"A new home for the Seminary by the New Year—1926". Norton Hall is now under roof and a large force is working on the new dormitory.

Investing in the building campaign of the Southern Baptist Theological Seminary is laying "up for yourself treasures where neither moth nor rust corrupt nor thieves break through and steal."

"The longest way around is the shortest way home". One of the finest ways of making a lasting contribution right at your door is to help make the Seminary Building campaign a success.

If you would investigate you would invest. Don't be afraid of the facts.

You might find two things to complain about but if your heart is right you will see the thousand and one things to compliment.

Now is the time for all good Alumni to come to the aid of their Alma Mater.

We must reach the men through the women. The men may have the money but the women have the response.

The Miss in Mississippi doesn't stand for a Miss for you in the Seminary campaign.

### Reasons For This Program

1. The Seminary and the Denomination need these buildings and need them now.

2. The Seminary deserves this enlarged plant. If any institution on earth merits the support of its constituency because of service rendered our Southern Seminary merits the largest and best support of Southern Baptists at this time for the following reasons:

(1) It has been for nearly three generations Southern Baptists' greatest asset in calling out, training and growing a glorious gospel leadership in the ministry. It has given around 7,000 preachers in all fields of Gospel service. They have been our mightiest factors in leading our people in church and Kingdom triumphs.

(2) It has been the training camp for some of the world's greatest preachers and leaders in scholarship—Boyce, Broadus, Mullins, Sampey, Robertson, Dargan, Kerfoot and others—and it is growing, in its faculty and out, a group of worthy successors to these whose deeds of noble service fill the world.

(3) It has been and is today a mighty bulwark of orthodoxy against the onslaughts of modernism, Unitarianism, unionism, evolution, and other forms of heresy. Suppose our Southern Seminary had departed from the old paths of Gospel truth as other institutions in other sections have done, what would have been the results to the truth in the South and the world? The Southern Seminary, with its princely scholars and leaders, has stood true and has been to us a great defensive and a great aggressive force against error in all the realms of truth. This alone is sufficient reason for Southern Baptists' giving in one year all the \$2,000,000 and more which the Seminary needs now for its buildings. Its faculty and students are not only true to the truth in its great fundamentals, but loyal to all the work of Southern Baptists. They stand foursquare for the program of our churches.

(4) Its spiritual, missionary and evangelistic contributions to our churches, institutions, and causes, puts all our people under an eternal debt to the Seminary. Everywhere in all sections of the Christian and missionary world the power and influence of this great Seminary are felt in a mighty way. Its faculty, its teachings, its students everywhere are missionary, evangelistic, aggressive and militant.

There are other reasons, but these are preeminently sufficient for calling out, enlisting and challenging the full, speedy, prompt, liberal co-operation, prayers and money of Southern Baptists.



# The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## WHAT IS REVERENCE?

Not everything which goes by the name of reverence is reverence. And not everything which is looked upon as irreverence is irreverence. There is a counterfeit reverence just as there is imitation in the expression of any religious feeling and the practice of any religious duty. We are often admonished to observe the reverent attitude of Roman Catholics in their places of worship, until the exhortation comes near provoking nausea. It is not in our hearts to detract one iota from what is due the Roman Catholics for their appearance of reverence in worship, but it is, we are persuaded, often a bodily attitude rather than a genuine reverence. To be sure the bodily attitude ought to be expressive of reverence, and it may be used to induce reverence. But a bodily attitude may be a mere conventional matter, or it may be the result of instruction and training, which never reach the mind and heart. The clothes do not make the man, but the kind of man will determine the kind of clothes.

Again, reverence should be the expression of an intelligent grasp of the truth about God, and not a mere suppression or suspension of thought. In other words, it is not simply an overwhelming sense of awe, though it may be provoked by and accompanied by a sense of awe. The minds of children and even of grown people, may sometimes be stampeded as they come into the presence of a great personality. They momentarily lose the use of themselves. Their minds and their tongues do not function properly. This awe is close kin to reverence, but it is not reverence. Reverence is not where the mind is paralyzed by the presence of a great person or object or thought, but it is when the mind is made more active and our thoughts are more wholesome in the presence of greatness.

Reverence is provoked by the nearness or realization of something or someone far greater than we have ever known or met before. It is really proper only to speak of reverence for a person, and it is only possible in its best sense when we have a distinct knowledge of and immediate consciousness of God. We can not be permanently reverent in the presence of any other person, because we will inevitably come to see defects in him, and these destroy reverence. Reverence is respect for a person in the highest sense; it goes further and embraces the highest admiration and approval. It goes further and induces affection for him.

There are a number of words in the Bible which help us to understand the meaning of this word. In the book of Proverbs we read that the fear of Jehovah is the beginning of wisdom. This is not simply the fear that a little child feels in the presence of a big policeman; it is not simply the respect for authority which a man feels in the presence of an officer; it is not only the sense of pride and patriotism with which one looks on the flag as the symbol of a great government; not merely the satisfaction and approval with which one thinks of infinite holiness in the perfect character of God; it is all of these

and also the restfulness one feels, the satisfaction in the infinite loving kindness of our Heavenly Father. It is even more, it is the joyfulness and freedom of souls redeemed by the blood of Christ and made members of the household of God.

A reverent attitude may be taught to people in the house of God, but reverence can not be imparted by mere instruction, and certainly can not be produced by exhortation. You may urge people to be reverent in the house of God and thus induce reverent behavior, but you have not by this secured real reverence. Much of the so-called reverence is just a conventional behavior. Reverence itself can only come from a personal and intimate knowledge of God and a realizing sense of his presence. Much of our so-called religion is merely conformity to certain customs of men, rather than a changed attitude toward God.

I have been in great cathedrals in England, France, and Germany with their "dim religious light", more dim than religious; have felt the hush that comes upon people as they enter; have seen them kneel at "altars" or bow as they passed pictures or statues, heard their solemn chants, and watched their serious faces. But God was not there. It was as if everything was dead. And my heart yearned for the light that shines unhindered in the churches back home, for the glad faces that gathered in glorious fellowship, for the freedom which loosed the tongues of praise in children and women and men. The gloom of a cathedral does not interpret God. Awe may be there, but it does not rise to reverence.

This does not mean that people who gather for worship in our churches should abandon themselves to senseless chatter. God forbid. It does not mean that the churches are to be made the places of social dissipation, and unbridled conversation. It is not a time nor place for thoughtless noise, nor for thoughtless silence, as for that. Thoughtlessness is destructive of worship. Thoughtfulness is the essence of worship. Our thoughts should be of Him, and our words suitable to His presence. Fellowship in the service of God can be better expressed by a glad greeting in the house of God than by a long face and a sepulchral tone. The church is the place where the gospel of the glory of the happy God (1 Tim. 1:11) is proclaimed and to be reverent in the highest sense is to be joyful.

Brethren who opposed the clapping of hands in the meetings of the Southern Baptist Convention are bound by a tradition and shackled by custom. There are times when it is a good and happy way to express approval. There are times when it is not. If we will keep our eyes open and our minds awake we will learn when it is proper and when it is not. But we protest against putting shutters on the church windows and putting a wet blanket on the spirits of people who come to church. If some preachers could swap their sepulchral tones for a smile, they might preach better.

## THE WORD

This is one of the titles given to Jesus in the New Testament, which, while not often used, has become one of the most familiar as it is one of the most significant. Whole books have been written about the Logos, or Word as the designation of the Second person of the Trinity, until the Greek word has itself become familiar to English speaking people. Of course we cannot go into a thorough study of all that is involved in the word, nor give any history of the theology that has developed from it. Our only purpose is to call attention to its primary meaning and practical teaching.

It is found almost exclusively in the writings of the Apostle John. Everybody is familiar with the introduction to his gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." Also with verse 14,

"And the Word became flesh and dwelt among us, and we beheld His glory, glory as of the only begotten of the Father." Again John begins his first epistle in much the same way: "That which was from the beginning, that which we have seen of the Word of Life." And again in Rev. 19:13 John speaks of the Son of God going forth to judge and to make war. He says, "His name is called The Word of God." Put the name and his work together and you will understand.

Of these passages the fullest and clearest is in the Gospel of John. There is no question in anybody's mind that John identified this person, whom he calls The Word, with Jesus. He is writing a life of Jesus and this is the way he begins: "In the beginning was the Word." He goes on in this first chapter to speak of John the Baptist's witness to Jesus, the appearance of Jesus at the Jordan, and his ministry which followed. So there can be no doubt that when he speaks of The Word he is talking about Jesus.

It is equally certain that he represents The Word as being eternal, forever existing. He does not say, "From the beginning was the Word", but "In the beginning was the Word". He did not begin with the creation, he was already there at the creation. Also John says, "The Word was with God", or face to face with God. He was a personality as truly as was God the Father, not as a characteristic or quality of God, as might be said of Wisdom, but he was a distinct personality, implying necessarily fellowship with the Father, participation in all his plans and work.

Further John tells us the Word was God, not merely divine as Moffatt's translation gives it, but God, the same word that is used of the Father God. And he does the work of God: "All things came into being through Him, and apart from him nothing that exists came into being."

Now having seen the nature and position of the Word, we are to see more especially what his office is as indicated by this name. It does not take a difficult process of reasoning to arrive at this. It is easy for the average man to see that a word is a method of communication, an expression of one's will or desire or nature or purpose. And that is why the Son of God is called "The Word". He is eternally the person in the Godhead through whom God declares himself or is revealed. No man hath seen God at any time, the only begotten Son who is in the bosom of the Father he has declared, revealed, interpreted, executed him. No man knoweth the Father except the Son and he to whom the Son willeth to reveal him.

This revealing of God through the office of the Word is seen in many ways. The creation itself is his work, and the creation is a revelation of God. All things were made by Him. And since the creation of the world the invisible things of God are clearly seen, being perceived through the things that are made. Ro. 1:20. But not merely in the material universe does the Word reveal God. All the mental and moral activities and attainments of man are due to the presence of The Word in the World. He was in the world, though the world knew him not. In him was life and the life was the light of men everywhere. And the light shineth in darkness, and the darkness did not overwhelm it. There is no place where there is not some consciousness of God produced by The Word who works in us, as well as in the material world.

But the chief point that John is making about The Word is that he "became flesh and dwelt among us, full of grace and truth." Here the eternal Son of God whose business it is to make God known adapts himself to our condition and adopts the method most effective to accomplish his eternal purpose; He not only speaks the language of men, but takes the form of man and lives his life among men. Hitherto he had written his revelation on the face of the sky and the sea and the landscape. He had spoken to men in the whispering wind or the rolling cyclone.



He had spoken to his servants the prophets and written his commandments on stone or traced them with paper and ink. But now the revelation of God is embodied in a living, visible, corporeal being who demonstrates in conduct as well as explains in words what is the will of God. Henceforth and forevermore we may know God in Christ. There is no other revelation that is adequate and satisfying. He is all the fulness of the Godhead in bodily form. And in him we are made full. The Word is the first, the last, the Alpha and the Omega, the one who was and is and is to come.

Fifty-seven were added to the church at Stone-wall as a result of a meeting in which the pastor was assisted by D. W. Hodges.

Brother W. Q. Maer, pastor at Hernando, while out on a camp with the Boy Scouts, discovered a still, notified the sheriff and did his county a good service.

The Supreme Court of Mississippi by a four to two vote, decided that the graduated income tax law passed by the last legislature is constitutional. Now let us all pay up and quit kicking. This law is specially beneficial to the poor man.

The Hospital Commission of the Southern Baptist Convention, held its annual meeting last week in New Orleans. The concrete structure is up nine stories including the basement, and the brick work is up to the sixth story, and going on rapidly. The contract price is about \$600,000, the building to be ready by January 1, 1926. The nurses' home will probably be finished about the same time, to cost about \$80,000. These figures do not include furniture and equipment. Many rooms will be equipped in all probability as memorials. Those interested in them may take the matter up with Superintendent L. J. Bristow. The Hospital Staff has many of the best physicians and surgeons, men with nation-wide reputation.

The removal of the word Baptist from the name, Park Avenue Baptist Church, which will be moved from Park Avenue to a site near Columbia University, to accommodate Dr. Fosdick, brings up the old story of a man who put over his shop the sign, "Fresh Fish For Sale Here". A friend came along and suggested that he might leave off the word "Here", as it was superfluous. He did so; and another friend told him he could paint out the words "For Sale", as they were unnecessary. He did so; and a passerby told him to leave off the word "Fresh" as that could be taken for granted. He did so, and left only the word "Fish". A passerby stopped in to tell him that this word was superfluous, for people could smell the odor of the shop a block away. Take down your sign!

The Supreme Court at Washington unanimously decided that the Oregon School Law is unconstitutional. It was passed two years ago by the people of Oregon, through the "initiative", and requires all children to be sent to the public schools of the state, thus destroying private and church schools for children of public school age. The law was to go into effect in 1926. "The Oregon case, the court points out, did not raise any question as to the power of the state reasonably to regulate all schools, to inspect, supervise and examine them, their teachers and pupils; to require that all children of proper age attend some school, that teachers should be of good moral character and patriotic disposition, that certain studies plainly essential to good citizenship must be taught, or that nothing be taught which is manifestly inimical to the public welfare". The court held that the child is not primarily the property of the state, but that he belongs to his parents, who have the right and the duty to educate him in the way they see fit,

and that a secular education is not all that is required to make good men and women and good Americans.

Resolutions of regret at the going of Pastor W. B. Haynie were voted by the Pascagoula Church.

It is said that Herrin, Ill., which has had so much undesirable publicity for the past year or more, was the old home of Robert G. Ingersoll.

A good meeting at Overt closed Sunday with 27 additions to the church. Pastor Jack Cranford was assisted by Brother C. C. Jones of DeRider, Louisiana.

The Convention Board elected Brother J. S. Deaton as Stewardship and Budget Director. This is the name of his office, and not as stated in a previous announcement.

There were 22 baptized at Tchula last week at the close of a meeting in which Dr. W. E. Farr assisted Pastor J. R. G. Hewlitt. Fourteen were received by letter and eleven joined other churches.

Dr. Hillman Brough, Ex-Governor of Arkansas, visited his old friends at Hillman and Mississippi Colleges at their recent Commencement. He has been in poor health, but is pulling up the hill again and will spend the summer in Chautauqua engagements.

During the recent session of the Southern Baptist Convention at Memphis, L. P. Leavell, Secretary of the B. Y. P. U. Department of the Baptist Sunday school Board, and Frank H. Leavell, Secretary of the Inter-Board Commission on Student Religious Activities, brothers, were hosts to such of their brothers and sisters-in-law as were present, as well as members of their mother's connection. The dinner party included 66 persons, 16 of whom are preachers, two are foreign missionaries at home on furlough, while the hosts are laymen giving their full time to religious work. There are nine of the Leavell brothers, all natives of Oxford, Miss., of whom three are active pastors, two are missionaries and two others give their full time to religious work. S. B. C. S.

A year ago the Northern Baptist Convention appointed a committee to examine into the whole of their Foreign Mission work to find out whether there was just ground for criticism that some of their missionaries were not orthodox, that is, truly evangelical in faith. The committee according to instructions, has recently published its findings. They have collected more than four volumes of testimony. They report that about the vast majority of the missionaries there is no question, but are evangelical in faith and efficient in service. Of their Board, they say that there is general evidence of care in selecting missionaries, "but there is ground for criticism that in some cases there has been evidenced a tendency to underestimate the value in a missionary of thoroughly sound, evangelical Christian views". The committee recommends that more emphasis should be put on the necessity in a missionary of strong evangelical faith which he can put forth in his message in warm, enthusiastic affirmation; and that the Secretaries and Boards should really know what the candidates' views are. They believe some mistakes have been made, and quotations in proof of this are given in this report, showing that some of their missionaries do not believe in the inspiration of the Bible, nor in the deity of Jesus. This report of the committee will be presented to the Northern Baptist Convention at Seattle this month, and will doubtless have a wholesome effect. The committee further expresses the belief that from now on a larger part than heretofore, of foreign mission money can go to distinctly evangelistic work.

It is reported that Dr. A. C. Dixon of Baltimore is critically ill in a hospital.

Dr. G. H. Crutcher was with Pastor T. D. Brown (an ex-Mississippian) in a good meeting at El Dorado, Ark., last week.

Dr. B. H. Lovelace preached last Sunday morning at Raymond in the interest of the Seminary Building Campaign, while Dr. A. G. Moseley rendered a similar service for this at Clinton.

Dr. J. W. Porter of Kentucky will be with Pastor Smalley, one of the saints at Carthage, in a great meeting to begin June 15th. Certainly churches far and wide ought to be benefited.

Dr. J. W. Storer visited his former charge at Greenwood on Sunday after the Convention in Memphis, and they received him with great joy. The new pastor, Rev. E. J. Caswell, has already gripped their hearts.

Charles Elliott, a son of C. G. Elliott, formerly of Meridian, now pastor in Arkansas, was recently ordained at Arkadelphia. This young man is a grandson of Dr. A. J. Hackett, beloved in Mississippi.

The Nurses' Home of the Mississippi Baptist Hospital is making rapid progress in building. It will probably be made ready for occupancy in the early fall. We hope to insert a picture of the new building for our readers before long.

The Summer School for Mississippi College and the State Summer Normal opened at Clinton this week. The town is filling up with students and teachers for these schools. The dormitories of Mississippi College and Hillman College are being used for the two schools.

The Religious Herald makes the announcement that Dr. W. L. Poteat will now carry out the purpose formed two years ago of retiring from the Presidency of Wake Forest College. Of course various interpretations will be put upon the reason for his retiring.

Pastor A. J. Linton at Braxton reports 22 additions to the church at the close of the week of institute work and preaching at night. Seventeen of these were for baptism. He is having the promise fulfilled, "Your labor is not in vain in the Lord".

Dr. L. R. Scarborough began a county-wide evangelistic campaign at Mt. Olive on June 9th. The brethren have prepared a big tent and other preparation has been made to secure the attendance and co-operation of Baptists all over the county. Pastor A. S. Johnston will have charge of the singing. Last year Dr. M. E. Dodd was with them in a similar meeting.

D. V. B. S.

As the public schools are closing, Sunday School and church leaders should plan for daily vacation Bible schools. Perhaps no department of church work is claiming quite so much attention. Twenty-seven daily vacation Bible schools were held in Mississippi last year. Practically all that held them are doing so this year. It should be borne in mind that it does not compete or substitute for the Sunday School, but is designed to supplement all other religious education work being done by the church. I trust each large church will have its own school, and that there will be many community vacation Bible schools. We have a booklet, free for the asking. God bless you.

—W. Fred Long,  
Gen. Supt.



## A FOX HUNT AND A FIGHTING DOG

By Geo. W. McDaniel

Some men relax on the golf links. It must be a fascinating game. I am afraid to take a golf stick in my hand. Some relax with the hook and rod. Fishing is restful. I never caught a dozen fish in my life and have no qualifications for the Isaac Walton club. I learned to ride horseback in Texas at the age of four and have kept up horseback riding to this day. A Ford car is my necessity, not my pleasure. I love a horse. Perhaps my taste is uncultivated, but I do not love an automobile.

In my boyhood I always had at least two dogs. It was a sad day when I had to leave my dogs and go away to school. The men who kept dogs in that South Texas town where my boyhood was spent were my friends and so were their dogs. Every dog in their packs would follow me. Those men often upbraid me good-naturedly for running jack rabbits with their hounds on Saturdays. They were kind enough, however, to blow their horns for me early on the nights they were going fox-hunting. When a broke dog which I had hunted all Saturdays after jack rabbits opened on a rabbit, one of the hunters would say: "You little brat, you are to blame for that. We ought to take your clothes off and thrash you." I would laugh and reply something like this: "He has got a good note hasn't he? I was just training his voice."

So it came about that my recreation has been with horses and hounds. When my ministerial and hunting friend, Rev. A. Mack Parrish of Taylorsville, Kentucky, invited me to stop over with him on the return from the Memphis Convention, and unbend, I accepted with alacrity. In his hospitable home, with his lovely wife and three daughters, I unburdened all responsibility for three days. Editor Masters has asked for an account of that visit. So here it is.

Monday night Mack Parrish, Bellwood Wigginton and I went hunting. We started from the kennels at sun down with fourteen dogs. Our destination was the Salt River bluffs where the river makes a sharp bend beyond Ober Lee Station. Eleven dogs were held in leash, lest some of them jump a rabbit and scatter. Rambler, Lead and Blue Gal, three wide hunters that cry nothing but a fox, were turned loose. We knew they would strike a fox, and nothing but a fox.

I have always found it so in school, church and state. You have to depend for the start upon the experienced, the tried, the true. There must be a few who know what they are about and how to do it. This fact of common experience is overlooked by some brethren in their criticism of the Lord's work.

But, I must not digress; back to the hunt. Rambler opened in ten minutes. His tongue is a musical chop and the way he barked indicated a hot trail. Lead joined in quickly. His tongue opens coarse and loud, ending in a long shrill tenor—the most beautiful voice I ever heard on a dog. Blue Gal's high singing note was heard as quickly as she could get to Rambler and Lead. Never was a sweeter trio heard than rolled over Salt River bluff.

The three hunters began to unleash the eleven other dogs. They could hear the three dogs trailing and were charging to go. The moment a dog was loosed he sped like the wind for those three dogs. It was thrilling to hear each dog as he reached the front dogs. One dog had the bad habit of barking before he smelled the fox. He was a babbler. Two dogs, Brack and War Cry, were individualists who wanted to start something themselves. One went one way and one another. One trailed by himself all night, much to our disgust. The other trailed by himself for a while until the pack came right by him and then he put in. His big voice, which sounded raucous by itself, was like a bass drum in the pack. How much better it sounded in the pack! Within fifteen minutes twelve dogs were in full

cry. Some of them were dogs that never dwell but push on fast. They were about to get a run on Reynard.

The hunters stood on a hill above the bluff. Listen! Josie has pressed ahead and is running hard. Blue Gal, Lead and Rambler are close on her heels. The other dogs discover that the fox is running and they change their notes to chops and squeals and put forth their utmost speed. Convention weariness was over with me. I forgot that a parliamentary question was ever raised. There were no "noes". Everyone was crying "aye", "aye" and it was good to be there. It was so hearty and unanimous,—except for that one dog which kept on his selfish trail.

At the end of an hour the dogs were so closely packed that you could have covered them with a blanket. They did not make a lose or break a cry. Mack said it was an old red and an all night runner. But the fox never raided a henery that could run all night before that flying pack. Two hours and twenty minutes were all he could stand and he went to his den in the earth.

We turned our faces homeward. I reflected as follows: There are babbling Baptists—they give tongue when they do not have the track. There are Baptists like Brack—they waste time trailing alone but when the pack comes near in full cry they do fall in and stay in to the end. There are Baptists like War Cry—they go their selfish ways, making much noise, but never get in with the pack or add to the pleasure of the race. They seem to enjoy themselves but they mar the chase.

But I have digressed again. I preached in the Baptist Church Tuesday afternoon. Preaching is the one thing I would rather do than hunting. We went hunting that night with eighteen dogs. Rambler, Lead, Blue Gal and Julia were turned loose to strike. Blue Gal gave tongue in two minutes. The fox had walked where we stopped. The other three dogs quickly opened with her and the unleashed dogs went in as the night before—the two selfish dogs went their separate ways. This time the pack was after a little red which soon took to his hole near us.

In Mack's yard that day I had noticed a large, red dog with a deformed right hind foot. He did not stay with the other dogs in the kennel. He was a potlicker and had been caught in a trap and twisted two of his toes. There was a surly, cynical look in his eyes which did not appeal to me. Mack took that dog on the second hunt. When the pack was pushing the young fox we heard an ugly growl. Next, Rambler came back to us with a look such as I had never seen him have—a wild surprise in his eyes as if to say: "Is this a hunt or a fight?" Rambler had fought when dogs were eating but never before had he experienced a fight during a race. He had been hunted in Virginia where I have known such a thing to occur only once, and then the fighting dog had rabies.

The potlicker returned to the hunters with bristles up, sided up to Rambler and growled. Mack and Bellwood were indignant and so was I, but since it was my host's dog I refrained from expressing myself. They held a conference and decided that the dog should be strung up until he was groggy to cure him of his vicious habit. A strong cord was procured, securely tied around the potlicker's neck, and my two companions led him away in the darkness. I took no part in it, but my judgment said that dog ought to be punished. They strung him to a limb, so they reported to me, and let him hang until he strangled for breath. They cut him down before he was dead and he tumbled over into a ditch. Mack said: "I hope that cures him."

Meantime Rambler, always a wide and tireless hunter, was staying close to me. We cast the dogs in another direction and started another fox. The potlicker revived and came to us. He looked sullen and obstinate. Mack and Bellwood went nearer the running dogs while I stood on an elevation where I could hear perfectly. The pack

was in full cry sweeping through the field within fifty yards of Mack and Bellwood. Suddenly there was a hideous noise which resembled a coon fight. "What is the trouble down there?" I inquired. "That fool dog has jumped on Rambler again." Rambler was leading the pack and the crooked-footed potlicker had attacked him viciously, bitten him badly, and broken up the chase. Mack and Bellwood held a conference and decided that the fighting dog deserved to die. I agreed with their verdict but just love dogs so, all kinds of dogs, that I could take no part in the execution, would not even witness it. They loved dogs too and this was their dog. Reluctant though they were to do such a thing they firmly resolved to hang that red dog as a protection for the other dogs and for the sake of the hunt.

Again the cord was tied around his neck and the two men walked away towards the woods. I endeavored to gather the other dogs and pick up the lost trail. Directly the hunters joined me. Mack remarked: "I disliked to do it but it simply had to be done. He has broken up two chases tonight but will never disturb another. We hanged him high as Haman and he is as dead as Hector." Though not a party to the execution I thought that if capital punishment is ever to be administered it was justified in the case of the crooked-toed, surly, cynical, fighting potlicker.

We worked hard to get another run on the fox but failed to get the scattered pack together in that territory. We went to Ober Lee Station and Lead opened with his inimitable voice on a fresh fox. Rambler hurried to him. The scattered dogs came from every direction. Some we could see as they passed us, hitting the ground in high places, as they hastened to Lead and Rambler. Others we did not see but could tell by their voices when they opened. The three hunters stood on the railroad and listened. I lifted my hat and stood with uncovered head in the starlight. There are occasions when a man unconsciously removes his hat. Ah, that music! sopranos, basses, contraltos and tenors! I thought of the seraphic singing of the negroes Sunday afternoon in the auditorium. That was delightful but this was thrilling, entrancing, rejuvenating. That was appropriate for Sunday afternoon: this was equally appropriate for Tuesday night. We listened enthralled until Reynard took to his den.

The horn was blown and we wended our way homeward at two A. M. Three hunters voted unanimously that despite the provoking circumstances of the early evening and the unpleasant necessity of hanging, the hunt ended in a glorious success.

Next morning I moralized to my ministerial friend: "Mack, I once knew a professed Baptist who resembled your potlicker. Like your dog he had been caught in a trap and was crooked; he was surly and belligerent; he never ran in any pack; he was a fighter with a fierce bark; he had a penchant for jumping on the lead dog; he demoralized the pack and broke up several races. Altogether he was the most troublesome, pestiferous and undesirable man I ever knew." Mack asked: "Was he a member of your Church?" I replied: "Thank heavens, no!"

## SEMINARY GETS GLAD HAND

Despite the fact that Mississippi has problems within its own bounds, reports coming from the Seminary leaders in the State are plain that Mississippi is giving the Seminary an open door and an open hand and an open heart. That is in keeping with a proper appraisal of the Seminary in its relation to all the other phases of our State and South-wide work.

Rev. A. G. Moseley, leader of the Seminary forces in Mississippi, speaks in glowing terms of the response given him by the State organization and the various pastors over the State.



## A PLEA FOR COOPERATION

By J. F. Love

The Foreign Mission Board is, as all well informed Southern Baptists know, in great need. The Board has economized in administrative force and expense and the missionaries have for two years been denied requests for such material equipment as church buildings, school and hospital necessities, residences in which to live, etc., and many of these faithful workers are now in sore distress. A multitude of young people who are begging to be sent to the fields, have been denied appointment, and ought not to be sent until the Board's debt is removed or greatly reduced.

Where can the Board look for relief in a time like this? That is a serious question. I would not attempt to answer it without long and serious reflection. I have given it this and now give my answer to the brotherhood for their reflection. The answer is this: The only sure hope of relief and support for the Foreign Mission Board and its work is in the hearty and increasing co-operation of Southern Baptists. I would, therefore, admonish those who love Foreign Missions to support our Co-operative Program, using their influence to the utmost to strengthen the unity, harmony and co-operation of all our people in the plans of work which are agreed upon by the denomination.

Surely the combined wisdom and the conclusion thus reached in conference ought to have weight with us all. Moreover, the plans of co-operation adopted by the Southern Baptist Convention and by the State Conventions acknowledge gladly and plainly that individuals and churches are left to exercise their rights and freedom to designate gifts to any object which they themselves may choose without breaking with denominational co-operation. It is suggested, and the suggestion ought to have due consideration, that everybody should first support the co-operative program and that designated gifts should be over and above a liberal support of that program.

Foreign Missions is in desperate state of need, and to allow Foreign Missions to suffer disaster at this marvelous hour in foreign mission opportunity would be a lamentable incident in Southern Baptist life. But there is one other thing which would be more lamentable and more disastrous, namely, the division of Southern Baptists. The united life of our great and beloved denomination is pending and there is not one among us who ought to count his life or his interests dear to himself if by their surrender he can save denominational unity, harmony and co-operation. The truth which we hold and the mission work which we love need a united denomination to save them. To whom shall we go if we cannot depend on Southern Baptists?

The Foreign Mission Board is willing to risk its interest on the co-operative plans of Southern Baptists, as perilous as is our present circumstance. We do not seek to build up this enterprise at the expense of Baptist co-operation, peace, harmony and brotherliness. If the Foreign Mission Board can do this, then certainly there is not any other enterprise which cannot do it. Foreign Missions has already waited until its condition is perilous, but we are willing to wait on the co-operative effort of all our people. Let us all wait and work together. Together Southern Baptists can do anything that they ought to do.

Therefore, I make the following admonitions:

1. Let each of us try to build his work into the life of the denomination. Some things may suffer temporarily, and Foreign Missions has suffered, but in the end the denomination will not let anything die which ought to live if that thing is built into the life of the denomination. Those things which we build around ourselves will pass when we pass, and that may not be long.

2. Let every denominational enterprise take its chances under the co-operative plans of the denomination. Let no institution which is par-

ticipating in the co-operative campaign start a campaign for itself.

3. Let us start no more institutions which cannot be taken care of out of the general co-operative funds.

4. Let every object participating in the Campaign get exactly the per cent. of collections that is assigned to it in the published allocations. For one I believe that we can now expect this. All of us see our past mistakes and I believe that all who have made them are ready to correct them.

5. Let us forgive and forget and put on throughout the denomination a campaign of goodwill among our brethren and sisters. All of us have made mistakes. No one should, therefore, dare to neglect his duty because some one else has made a mistake. God will not excuse us if we plead such an excuse. I for one believe that all of us want to do right. In the strength of this conviction I can trust every one of the three and one half million Baptists of the South. I can follow them in plans which they have adopted even though these plans do not always and in all particulars please me. I can love every one of them, and am glad to have the privilege of working with them, praying for them, and rejoicing with them in the triumphs of our beloved denomination, and triumphs are assured if we work together like brethren and sisters in the fear of God, loving the things of the denomination more than we love our own ways and wills. I plead, therefore, with all my friends and all our Baptist people for good fellowship and a royal comradeship in the best service every one of us can render to our Lord and our beloved denomination.

## NORTHERN CONVENTION

The following news item from Chicago in the secular press bears the earmarks of truth:

A forecast of the fundamentalist-modernist fight on points of doctrine and ecclesiastical policy which will be made at the meeting of the Baptist Northern Convention at Seattle beginning June 30 is indicated by the report of the commission of seven on the foreign mission situation just issued.

"The appointment of this commission occasioned a most exciting debate last year at the convention at Milwaukee, when the doctrinal discussion reached an acute stage. At that time charges were presented by Dr. J. C. Massee of Boston, Dr. W. B. Riley of Minneapolis and others that the modernist movement had reached the foreign mission field and was causing unrest. A committee of seven was thereupon appointed and \$25,000 appropriated to make a thorough investigation and present its report one month before the meeting of the Seattle convention. Dr. A. W. Beaven of Rochester, N. Y., was made chairman of the committee."

The commission's report, while exonerating the vast majority of the missionaries of the church, states the complaints made have foundation in some instances and should lead to greater care on the part of the boards of the churches in sending out candidates for the mission field.

"One of our difficulties," said the report, "is that one missionary whose doctrinal views were the farthest from acceptable is a man of Christ-like life and efficiency of service."

"There are those also whose personal qualifications and even of whose Christian message we had no doubt, who would make good Methodist or Episcopal missionaries, but would not be acceptable as Baptist missionaries."

"One missionary, when asked whether he believed in the virgin birth of Christ, replied 'I think not.' 'Do you believe in miracles?' 'I think not.' 'Do you believe in the bodily resurrection?' 'I think not.' 'Do you believe in the inspiration of the Scriptures?' 'I think not.'"

"Those who have expressed such views are not to be compared with the whole number of our missionaries but we feel it is a bad policy to select or retain missionaries who have a negative

or hesitant message on the great central conceptions of our faith."

The commission warns the church against the grave danger of critics making sweeping generalizations based upon individual instances. It asks of the church boards a closer scrutiny of the candidates sent out so that the views expressed by them after they get on the field may be known before their appointments are accepted.

The fundamentalists represented by the Baptist Bible Union declare their purpose to wage battle at Seattle against all compromises until they rid the church of all who do not accept fully the Orthodox creed.

It is announced that three trains will carry Chicago delegates to Seattle.

## THE SOUTH AND THE NATION

It was chiefly through Southern men, led by Washington and other great statesmen and warriors of his day, that our liberty was won, the Confederation established and our Constitution adopted. It was due to Southern men that the War of 1812-14 gave victory to this country. It was due wholly to the work of Southern men that two-thirds of the area of continental United States was added to that fringe along the Atlantic Coast.

Under Southern leadership, the Louisiana Purchase of nearly 1,000,000 square miles was bought from France at a price of a few cents an acre; it was under Southern leadership that Florida was bought at about 62 cents an acre. Texas and much of the Pacific Coast became a part of this country under the leadership of Southern men.

To the invention of a Southern man, McCormick, is due the credit for the opening up of the great prairie regions of the West and for making wheat cultivation on an enormous scale in America and in other countries a possibility. Without the McCormick reaper, our Western prairies could never have become the dominant power in agriculture and, of late years, in industry, which has so enormously enriched the nation. To McCormick the French Academy awarded the tribute of having done more for the advancement of agriculture than any other living man.

It was through Maury, another Southern man, known as "The Pathfinder of the Seas," that the ocean currents were charted and the highways of the oceans so clearly outlined that commerce still depends upon the information that he compiled and gave to the world. He received more honors and medals from European Governments than had ever been given to any other American.

It was from a Southern port that the first steamship which crossed the Atlantic sailed on its journey to Europe. It was owned by Southern men.

The first locomotive ever built in America was for a Southern railroad. It was named "The Best Friend," as indicating the realization of the people of that day of what the railroad meant in the advancement of civilization. It was in the South that the first 100-mile railroad ever built was completed, and nearly every important railroad in the entire South today was planned and projected long before the Civil War by Southern engineers and by Southern business men.

Between 1850 and 1860 the wealth of the South increased by \$1,000,000,000 in excess of the combined increase in the New England and Middle States.

The first college in the world to confer a degree upon a woman was a Georgia institution, which still flourishes.—Manufacturers' Record.

Brethren W. S. Hardin and O. R. Thompson were on May 27th ordained to the ministry by the Clinton Church. They are students in Mississippi College and enjoy the confidence and esteem of those who know them. Dr. W. Y. Quisenberry preached the sermon and Prof. Hitt led the ordaining prayer.



# Mississippi Woman's Missionary Union

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### A Call. Please Respond!

Jackson, Mississippi, May 30, 1925.

Miss Margaret Lackey,  
 % Baptist Convention Board, Jackson, Miss.

Dear Miss Lackey:

Owing to the extra increase in our business we are in need of gray covers, scarfs, pillow cases, sheets, draw sheets (unbleached sheeting is all right), and any other things that the ladies might wish to send.

If you can issue a call so they may be working on these, if they care to, it will be greatly appreciated.

Thanking for the many things you have done in the past, we are,

—Mississippi Baptist Hospital,  
 Mrs. B. E. Golightly,  
 Superintendent.

### How Many People in China?

Most readers cannot visualize the meaning of the figures 400,000,000 people as representing the population of China. China's Millions suggests a new basis of computation, as follows: "If you were asked whether there were more people in China than individual alphabet letters in the Bible, how would you reply? Probably some would say: 'Oh, there must be more letters in the Bible.' On the contrary, there are eighty times as many characters in China as there are individual letters in our English Bible. Do we realize it? Eighty souls for whom Christ died going out into eternal night in China for every single letter in the book which has brought light and life to us. Think of this as you read your daily portion."—Missionary Review.

### Suggested Plan of Personal Service Work for the Local Mission Society

I. A study of Personal Service, with one program devoted to discussion of needs of your community.

II. Appoint a Personal Service Chairman and a committee to direct the work. Send name of Chairman to your Associational Personal Service Chairman.

III. Adopt one or more definite forms or objects.

IV. Report, quarterly, to your Associational Personal Service Chairman.

#### Suggested Program

Song—"Help Somebody Today"—"To The Work".

Prayer.

Scripture for Personal Service—John 20:21; Luke 4:18-19; Luke 3:11; John 13:3-5, 12-17; Luke 7:22; Isa. 41:6; Matt. 25:34-40; James 5:20; Dan. 12:3; Psa. 126:6; Titus 2:14.

Song—"Make Me a Channel of Blessing"—"Must I Go, and Empty-Handed?"

Talk—Subject, Organized or Directed Personal Service—Value of System; Forms of Personal Service Productive of Best Christian Results; Success Dependent Upon Co-operation of Every Member.

Talk—Subject, Duties of Personal Service Chairman and Committee—I. Plan—(tactfully and quietly) (publicity avoided unless agreed upon, and not to furnish material for gossip) (personalities avoided). II. Direct—(stimulate

interest) (adhere to plan). III. Report—(collect from members on slips of paper with no names) (only directed work) (quarterly, to Associational Per. Ser. Ch'm).

Talk—Subject, "Some Practical and Necessary things to be done in our Community."

Talk—Subject, "Making our society a most vital force in our Community."

—Mrs. H. F. Broach, State Leader.

### Excerpt From Minutes of W. M. U. Executive Committee of May 6, 1925

Miss Mather, for Committee on W. M. U. Young People's Organizations, reported that a request had come from the Northern Baptist Convention to use the Royal Ambassador organization plans of our Union. She said that Dr. Wm. A. Hill, Secretary of the Department of Missionary Education of the Northern Baptist Convention, wrote April 22, 1925, as follows:

"The Department of Missionary Education, of which I am Secretary, has been studying this whole question of missionary education for boys for several years and has collected a great deal of data. We have in the office records and statistics of many boys' organizations as a result of our earnest endeavor to discover what would be the most efficient means which we might follow in the missionary training of our boys. The very careful examination of the literature of these organizations leads us to the conclusion that with some modifications the 'Royal Ambassadors' will probably best serve our purposes; and, after a conference at headquarters of those having this problem at heart, we have decided that, if you will have no objection and will permit us to make necessary adaptations, we will recommend to the constituency of the Northern Baptist Convention this organization for boys known as the 'Royal Ambassadors'."

Miss Mather added: In answer to our question as to the nature of these modifications Dr. Hill states that the adaptations will not involve doctrinal matters but changes due to the different Convention plans, fields of missionary endeavor and ages. Their ages probably will be Jr. R. A., 12-15; Sr. R. A., 15-20. They have asked to use our ranking system and other suggestions in the R. A. Manual. This recognition should be reassuring to us in our work for boys. If R. A. plans will fit their boys up to 20 years of age, certainly they will be pleasing to our boys up to 17 years.

We trust that we shall have messages from each of our District Meetings in the next issue of the Record. They were all fine in attendance, in spirit and in fellowship. Our speakers were unusually apt with their great heart messages. Programs were carried out with but a single exception of a speaker failing to come; this of course because of Providential hindrance. It was with keen regret that your Secretary could not reach one personally, but this was a physical impossibility, since as yet we have not wings. But our splendid Field Worker, Miss Slaughter, made up for all deficiencies. She attended those where we could not; and word comes that she did honor to her Lord and her Work. Our other speakers will be mentioned later.

Now that the District Meetings are over, and we wish to settle down for the Summer, let each Society look toward what is to be done with our White Cross supplies. Remember we are asked for mosquito netting; but whatever we send for a hospital will be acceptable.

While speaking of this may we also pay close attention to the call that comes today on this Page from Mrs. Golightly at our Baptist Hospital? I am sure many will respond.

Is YOUR W. M. U. preparing to bring one of those banners home that are being offered for the full grade unions in which each organization meets the A-1 Standard this coming year? It will not be an impossible thing; and how pleased we would all be if several such banners should come to Mississippi.

Inquiries are coming in regard to the arrangement of quarters for the new fiscal year. Here is the plan. It is an easy one to follow, if we will begin right now: We will close books December 31, 1925. We will during these eight months—from May 1st, 1925—have one short quarter and two long ones. The short quarter will embrace May and June. The long quarters will be made up of July, August, September; and October, November, December. Your Secretary will send out the customary letter with the report cards the last of June in time for society secretaries to make out reports for the two months and get the reports off by July 1st. After the first short quarter is completed—and reported, we will have no trouble thereafter. Now, let's all work harmoniously together, and I am convinced that we shall everyone be glad to run from this on according to the calendar year.

Some friends are asking, "What about electing officers? Should they be elected for only eight months?" There is no reason why they should not be. If officers give satisfaction, or there is no need of changes, it will be a simple matter to re-elect them in December for the new calendar year.

### Attention, Please

During the summer our membership will be greatly scattered with the many meetings in assemblies and associations. In such gatherings I feel sure that you will not forget to:

(1) Secure subscriptions and renewals for Royal Service and World Comrades.

(2) Urge mission study and the taking of the written examinations.

(3) Create in each church a determination to win the pennant for a Standard A-1 Graded W. M. U.

(4) Encourage contributions to the Building Fund of the Southern Baptist Seminary in Louisville, Ky.

(5) Urge every W. M. U. member to have the largest part possible in the 1925 Program of Southern Baptists.

In thinking of the Seminary, please remember that the Sunday School program on June 28 will be devoted to the Seminary. It will be doubly helpful if W. M. U. members encourage the use of the program in their Sunday Schools on or near that Sunday.

—Kathleen Mallory.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### Appreciation

Miss Pearl Holley of the Baptist Bible Institute came to Laurel in September, 1924. Finding no Junior B. Y. P. U. at Wausau Church, she organized at once. During the seven months she was there they kept the Banner with the exception of one time. (The children met then but Miss Holley was called away before time to go and did not have time to get cars.)

While here the Juniors fixed a room to meet in, they painted and furnished it with a piano, chairs, shades, curtains and library. The room will also be used for prayer meeting and W. M. U. No member of the church helped with it outside of a member who did the painting.

Miss Holley got the fathers and mothers interested in the work by having the children report every Sunday the number of chapters they had read during the week, and the number who had read daily, and the ones who had heard Daddy or Mother pray during the week. Miss Holley was also Superintendent of the Junior Department in the Sunday School. Not only was she interested in B. Y. P. U. and Sunday School, but Personal Work. She visited the homes and hospitals, organized a cottage prayer meeting. She not only gave Sunday for the work, but seven days a week. We feel that Wausau was fortunate to have a leader to give her full time. I wonder how many of us would make such a sacrifice. Not only will she be missed at Wausau, but all of Laurel.

—A Friend.

### SARDIS

Dr. W. A. Hewitt, pastor of the First Baptist Church, Jackson, Miss., has just closed an eight day meeting with the Baptist Church of this place. This is one of the best meetings ever held in Sardis. The pastor, B. C. Cook, who began the meeting on Sunday, May 24th, and preached until Tuesday, May 26th, was formerly a member of Dr. Hewitt's church in Jackson, and asked the church to secure him for the meeting. Then Dr. Hewitt came Tuesday night, the 26th, and continued up to and including Wednesday morning, June 3rd, at the 10

o'clock service, preaching two and three times each day. The day services were splendidly attended; in fact, the best week day services ever conducted in our town. Sunday afternoon he conducted a service for men only; Monday afternoon he conducted one for children and young people, and Tuesday afternoon one for women only. Each of these services were very largely attended.

Dr. Hewitt's messages were schol-

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Session Opens September 22, 1925. For Information Write The President.

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### LOOKING TOWARD THE HEIGHTS

O. C. S. Wallace . . . . . Cloth, \$1.60

The cultured pastor of Eutaw Place Baptist Church, Baltimore, opens his heart to students. Accepting an invitation to speak before the College of William and Mary, Dr. Wallace delivered these sermons to the college community. They are thoughtful, intellectual, spiritual; they made a wonderful impression on an exacting and cultured audience. One rejoices that the pure gospel, preached in love and power, loses none of its appeal before supposedly thoughtless youth and reputedly intellectual highbrows. The rest of us, too, will find refreshment in this choice volume.

### SETTLED IN THE SANCTUARY

W. W. Landrum, . . . . . Cloth, \$1.25

This is a collection of short sermons for special occasions by one of the most versatile preachers among Southern Baptists. Out of long pastoral experience in important centers, Dr. Landrum assembles his best deliverances on subjects adapted to the requirements of services for special days and in honor of certain relationships. The topics are well chosen, the treatment is clear and suggestive, the applications are wholesome. Preachers and other speakers will find here some very helpful material for those occasional addresses which claim the attention of public men.

### THE NEWSPAPER AND RELIGIOUS PUBLICITY

R. B. Niese . . . . . Cloth, \$1.25

The author of this book, news editor of *The Tennessean*, Nashville, and an active Baptist layman, maintains the position that the daily press is eager for religious news and that the relatively small space given to religious items is due to the failure of workers properly to report the news from their respective fields. The volume, therefore, becomes a sort of guide for those who would become reporters of religious news. In the language of a sympathetic expert, Mr. Niese informs, advises, instructs; you will be interested in this introduction to a new and very important subject.

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NASHVILLE, TENN.



## JOHN DOGSHODDY'S FLARE-UP

By Rev. A. Portleigh Humdinger  
Heckville, Miss.

Dear Editor:—Well, as I says before, we, that is the Deacons and I, was planning to have a private confab about getting the Record into the homes of all the Baptists in this town. Well, jes as we was setting down to the task and opening up our minds, in comes John Dogshoddy and takes a seat. We all hesitated respectfully either for his department or for some excuse for being present. John Dogshoddy never disappoints. He riz and says:

"I jest dropped in your meeting to represent the church. 'I low as the pastor is represented, and the deacons is represented, that the church in general ort to be represented. So here I am."

In common parlance that kinder bumbed the meeting. However, Deacon Noxumkol riz and in common parlance kinder bombed John Dogshoddy. He says to Dogshoddy, "If the insurance companies could insure people's minds from having brain storms, I'd suggest that you go at once to one of them for tornado protection for what is going to happen in here tonight is going to upset you."

John Dogshoddy replies, "Brethren, you hear what Noxumkol says. And I suggest if this meeting is to have ample protection against various and sundry incursions that each and every person here needs a good set of Ford shock absorbers buckled right under his ears."

Well, what followed will have to be told in a further letter. Hope I get to it for next week. Editor, I'm winking my eye at you as I say that.

Yours correspondingly,



REV. A. P. HUMDINGER.

arly, tender, and intensely practical. They were the very gist of the gospel of the scriptures. He exalts Christ in every service. Today Dr. Hewitt is loved by all in our community regardless of denomination and of no denomination. As an immediate result that can be tabulated

we have received 19 new members, of whom nine are by baptism. Besides there will doubtless be another half dozen to unite in the near future. Wednesday evening the pastor, B. C. Cook, baptized eight candidates in the presence of a house

(Continued on page 13)



## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON June 14

#### The Church in Antioch—Acts 1:19-30

Christianity spread rapidly as the result of the persecution at Jerusalem, following the stoning of Stephen. The missionary activities covered a wide field. The formation of new centers of church life which became the point of departure in the ever enlarging work of preaching the Gospel. Antioch, a cosmopolitan city, situated upon the Orontes, became such a center at an early stage of the Christian movement. It was an opulent city where all the varied elements of life found a home. In this capital city of the Syrian empire, art, literature and philosophy flourished amid the luxurious vice and corruption which its conglomerate population had brought in from everywhere. The debasing elements of corruption flowed into this common center from all quarters of the old world. The licentiousness and unbridled debaucheries made her name infamous in the annals of time. The commercial importance made it an inviting field for an enterprising Jewish population. The Jew, the Greek and the Syrian enjoyed alike the commercial, social and religious advantages and privileges afforded by a city which ranked as the third city of its time. Both Greek and Roman civilization flowed into Antioch and blended with a like stream of Orientalism. The composite life of that city created an environment of its own. The old standard of morals was revised to meet the view of its conditions. The devotees of this or that religious cult became more tolerant. Religious convictions lost the element of comparative values, one creed was as good as another. The gods were all the occupants of the same Pantheon. To choose any or none, there was neither gain nor loss. This latitudinarianism had a liberalizing effect upon the Jewish population. The spirit of Pharisaism which held the Jewish mind in Jerusalem within such narrow limits, fostering religious bigotry and scrupulous ceremonialism, had no recognition among the Jews at Antioch. There were Jews and proselytes in that city in sufficient numbers to make it an inviting field for the missionary activities of those who had caught the new vision of the purpose, scope and power of the Gospel. The impelling power of the Spirit in the hearts of these preachers was irresistible and under his leadership they turn their feet to Antioch, the Syrian city, with the message of life. "And they that were scattered abroad upon the tribulation that arose about Stephen, travelled as far as Phoenicia and Cyprus and Antioch, speaking the word to none save only the Jews."

The writer of Acts continues a detailed account of the ever enlarging evangelizing activities of those who were driven out of Jerusalem because of the persecution of the disciples in that city. He is careful to make prominent Jerusalem as the point of departure of those who initiated the work of giving the Gospel to all nations. The names of those who carried the word of life to Phoenicia, Cyprus and to Antioch, he withholds. They probably were Hellenistic or Greek-speaking, whose residence in Jerusalem was of short duration, or whose presence in Jerusalem may have been due to their attendance upon the Feast of Pentecost, after which the new and successful movement under the preaching of the apostles may have detained them for a season. The scene of their labors is among such Greek speaking Jews as they found in Phoenicia, Cyprus and Antioch. These Jews were remote from the spirit of Pharisaism, whose formalism is religion, and whose adherence to the traditions of their elders, reinforced by their conceit and prejudice, had blinded their eyes and frozen their hearts. Free from the petrifying influences, deep and strong, they were susceptible to the preaching of men, whose hearts were full of the spirit of the new life which they found in the crucified and enthroned Christ. Their love for this Christ and the fervent desire that those bound to them by the bonds of race and religion gave their words a power and charm which won their hearts.

The measure of success which crowned the efforts of these missionaries of the cross in Phoenicia and Cyprus, we are not told. That their preaching was not barren of abundant fruit we may be assured. Luke has in mind to relate the history of the invasion of the city of Antioch by the leaders of the Gospel movement in that early day, and how this Syrian city became the second center from which was to go forth the message of life to the limits of earth. "But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord." (Vers. 20-21.) These Cyprians and Cyreneans, whose native land was sufficiently remote from the narrowing influences of Jerusalem, and whose intimate associations and contact with the Gentiles had afforded them a different standard of values in estimating the merits of an alien people, and of the consideration due them in a movement whose avowed purpose was to save the souls of men by transforming their natures, changing their purposes, and expanding their ideals beyond the horizon of time and serve the match-

less love evinced in the life and death of the Lord Jesus in whom they believed, and whom they preached, they could easily be brought to see, embraced in its scope and saving purpose all men, of all time and every clime. These men broke over the limitations which hampered others in spreading the good news of salvation, and preached the Christ also to the Greeks in Antioch. The old versions had Grecians, meaning Greek-speaking Jews. The Revised Version has Greeks, meaning Gentiles of the Greek nationality and language. It could include Syrians as well as Greeks. The expression is inclusive of Gentiles as such. These preachers of Cyprus and Cyrene offered the Gospel to all. It had been very recently that Peter opened the door to the Gentile world. Whether these evangelists had heard of the conversion of Cornelius and his household is doubtful. The Lord was leading his heralds of the cross, both at Caesarea and Antioch. The time has come when the Gospel could not be bound. "The hand of the Lord was with them, and a great number that believed turned unto the Lord."

So marvelous were the achievements of the Gospel in Antioch that the news soon "reached the ears of the church, which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who when he was come, and had seen the grace of God was glad; and he exhorted them all, that with full purpose of heart they would cleave unto the Lord. For he was a good man and full of the Holy Spirit and of faith: and much people was added unto the Lord." (Vers. 22-24.) The church at Jerusalem felt called upon to inspect the work of these missionary preachers, and extend these newly formed churches their approval and their fellowship. Peter and John went to Samaria to inspect the work of Philip and to confer on these Samaritan believers the gift of the Holy Spirit. Now Barnabas is sent to Antioch, though not an apostle but a brother of marked zeal and ability, whose excellent qualities of head and heart, noted for his spiritual-mindedness and breadth of vision, eminently qualified him for the mission upon which he was sent. A native of Cyprus, a Greek-speaking Jew of the Levitical tribe, and now for some years an influential and honored member of the Church at Jerusalem. No better choice could have been made for this important and delicate mission. The unmistakable evidence of God's grace in the salvation of a great number of both Jews and Gentiles, filled his heart with gladness. True to the name he bore, a son of exhortation, he exhorted them that with full purpose of heart they should cleave unto the Lord. This exhortation of Barnabas was not given once for all but was continuous. These believers had broken with old forms of belief and practice and accepted not only the Saviorhood of Jesus Christ, but his Lordship also, as the only source of authority in the new life upon which they had now entered. Their

faith involved their power of volition and in fullness of purpose they had turned to Jesus Christ as Saviour and Lord. Barnabas would confirm and enlarge this purpose as an abiding and controlling principle in their life. Well did he know the strength of the unfriendly forces which would assail their newly formed purpose and break down their allegiance to Christ the Lord. He knew the points to be guarded and the ramparts to be built up against, the furious assaults of the foes who sought to bring them into captivity to another master. The gladness which filled the heart of Barnabas as he beheld what the grace of God wrought, and his loving efforts to strengthen the purpose of these believers at Antioch, are traced to the splendid character of the man and his rich endowment of the Holy Spirit. "He was a good man and full of the Holy Spirit and of faith". Both his character and his untiring activities were crowned with God's special favor, "and much people were added to the Lord".

Barnabas does not return to Jerusalem to report his findings, "He went forth to Tarsus to seek for Saul, and when he had found him he brought him unto Antioch. And it came to pass that even for a whole year they were gathered together with the church and taught much people and that the disciples were called Christians first in Antioch". (Vers. 25-26.) Why Barnabas should have sought to have Saul with him in this meeting of a year's continuance in Antioch suggests some obvious reasons which admit of mention. 1. They were both Hellenistic Jews, Barnabas a native of Cyprus and Saul a native of Tarsus in Cilicia and probably old acquaintances and fellow-students in Jerusalem in the days of their youth and early manhood, each preparing himself to become a Rabbi when the work of preparation was over. 2. Because of Barnabas' knowledge of God's choice of Saul as a chosen vessel to carry the Gospel to the Gentile world as made known to Saul at the time of his conversion, of which Barnabas was apprised by his intimate association with him at Jerusalem, by whose kindly intercession Saul was received into the

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lem. 3. Because of his very high  
appreciation of the splendid ability  
of Saul, his zeal and self-sacrificing  
spirit in his brief ministry in Jeru-  
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cus, and before going away to Tar-  
sus. 4. And finally because of the  
leadership of the Lord in the look-  
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Whatever may have been his rea-  
sons, Barnabas wanted Saul and he  
went after Saul and brought him  
to the work of laying deep and  
broad the foundation of a center  
from which the messengers of the  
cross were to sweep the western  
provinces of the Roman Empire, and  
carry the Gospel to the courts of  
the Caesars. Their labors were in-  
cessant, both the church and the  
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sembly. The time was given to such  
instruction as was necessary to con-  
firm the people in the doctrines of  
their new-found faith and to de-  
velop them into a type of character  
unknown before, to both Jews and  
Gentiles. The contents of this in-  
struction, the authority upon which  
it was enforced, the ideals which it  
presented, and the controlling pur-  
pose of the believer's life as an in-  
dividual and of the church, produced  
a type of character unique, outstand-  
ing and imposing; the type of char-  
acter produced the high standard  
of conduct, required the lofty ideals  
they cherished and the high pur-  
poses actuating them, all finding  
their source and authority in Christ,  
the personal Saviour and Lord,  
called for a new name. The name  
Christians was new. "The Dis-  
ciples", "the believers", "the saints",  
"those of the way", were the com-  
mon designations of the followers  
of Christ employed by themselves  
and others. None of these names  
were sufficiently clear and interpre-  
tative. Whether the new name was  
coined by the quick-witted Antioch-  
eans as a nickname used in derision  
of these new religionists, is a mat-  
ter of speculation, or whether it was  
given for social and civil conven-  
ience, no one can tell. The name  
evidently was designed to express  
the loyal adhesion of these people  
to the Christ, whom they trusted as  
Saviour and Lord, whom they wor-  
shipped with fervent devotion, whose  
example they sought to imitate, the  
type of whose character they sought  
to realize and whose will was con-  
trolling and absolute in their per-  
sonal conduct. These people were  
known for their zeal in preaching  
Jesus Christ as the Saviour and  
Lord of all who would trust him,  
Jew, Proselyte and Pagan. They  
were Christites, they were called  
Christians first at Antioch, but not  
last, for the name has come down  
through the centuries and will con-  
tinue to the end of time.

At an early stage in Apostolic  
Christianity there appeared a group  
of inspired teachers, designated as  
Prophets, men especially inspired of  
the Holy Spirit to unveil the divine  
counsels. This divine illumination  
qualified them to speak upon sub-  
jects covering a wide range pertain-  
ing to the interests of the Kingdom,

the conduct and welfare of the new-  
ly formed churches of Jesus Christ.  
Their illumination endowed them  
with power to forecast such future  
events as the circumstances and exe-  
gencies of the times required. In  
the church at Jerusalem were breth-  
ren who enjoyed the extraordinary  
gift, who under the impulsion of  
the Spirit came to Antioch with an  
important message. "Now in these  
days there came down prophets from  
Jerusalem into Antioch. And there  
stood up one of them named Aga-  
bus, and signified by the Spirit that  
there should be a famine over all  
the world: which came to pass in  
the days of Claudius". (Vers. 27-  
28.) The purpose of this prophetic  
deliverance we are not told. This  
we are left to infer from the con-  
duct of the church at Antioch. The  
predicted famine became an appeal  
to the spirit of brotherhood. These  
Gentile brothers in Christ, rising  
above all racial prejudices, form the  
purpose to express their sympathy  
and fraternal interest in the Jewish  
church at Jerusalem by sending a  
generous offering to relieve them  
as far as possible, of the dire dis-  
tress which a famine would impose.  
There could no longer be any doubt  
as to the genuineness of the faith  
of these Gentile believers. This  
generous offering spoke louder than  
words, was more convincing than  
any argument. "And the disciples,

every man according to his ability,  
determined to send relief unto the  
brethren that dwelt in Judea: which  
also they did, sending it to the elders  
by the hand of Barnabas and Saul".  
(Vers. 29-30.) We have here the  
first mention of Elders in the New  
Testament church. These officials  
are prominent in the Apostolic  
churches. The name was probably  
taken over from the synagogue, and  
charged with such functions as the  
local organizations of believers re-  
quired. They were subordinated to  
the prophetic ministry. They had  
the general oversight of the  
churches and are synonymous with  
the Bishops or pastors. Each  
church had a plurality of elders and  
their functions were local. As the  
prophetic ministry declined, the  
preaching and teaching function  
passed to the eldership. In the  
course of our studies a fuller treat-  
ment of these officials will be re-  
quired. They are made in this in-  
stance the custodians of the funds  
sent by the brethren of Antioch.  
There is no mention of the Seven,  
who were chosen early to look after  
the daily distribution of food to the  
Grecian widows in the Jerusalem  
church. Barnabas and Saul, the out-  
standing figures in the evangeliza-  
tion of the Gentiles, bore this gen-  
erous bounty to the Jewish brethren,  
whose mission was far-reaching in  
its effect upon the early history of

the Christian movement, both in Je-  
rusalem and in Antioch.

#### GLOSTER

We have just closed what the  
folks say was the best Training  
School ever held in our church here.  
Our inimitable and beloved Byrd  
was with us on Sunday, the 24th,  
and spoke to our people twice. Byrd  
is in apostolic succession, a preach-  
ing deacon after the order of Ste-  
phen and Philip. He greatly stirred  
our hearts. Then Brother Williams  
and Miss Brown spent the week with  
us. We had an average attendance  
of about 50. We ought to be proud  
of the splendid workers we have  
in the Sunday School Department  
of our work, they are a blessing to  
any church and Sunday School where  
they may go. Brother Williams  
taught the Manual in his versatile  
way, and Miss Brown gave her time  
to Elementary work. The pastor  
taught a class in "Building the Bible  
Class". We were delighted with the  
school, and plan to have a bigger  
and better one next time.

—E. K. Cox, Pastor.

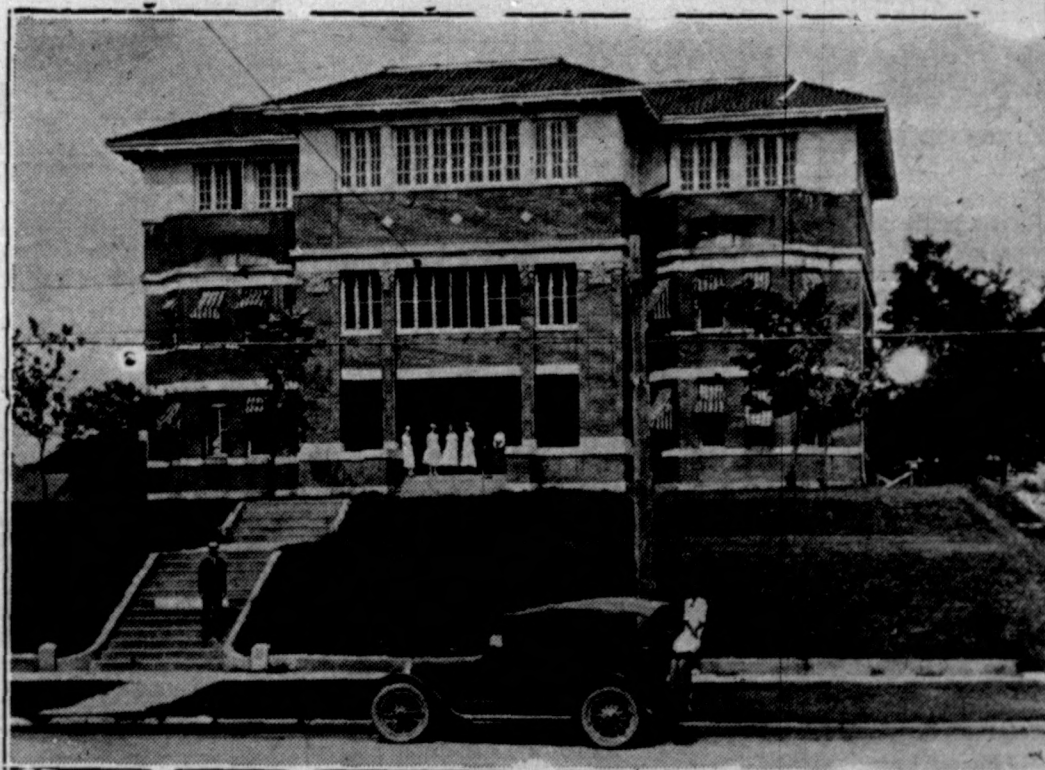
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sulting surgeons and physicians. All members of Baptist churches are requested to invite their friends to come to this  
hospital for treatment.

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LOTT CAREY'S GRAVE

#### THE FIRST MISSIONARY OF THE SOUTHERN BAPTIST CONVENTION

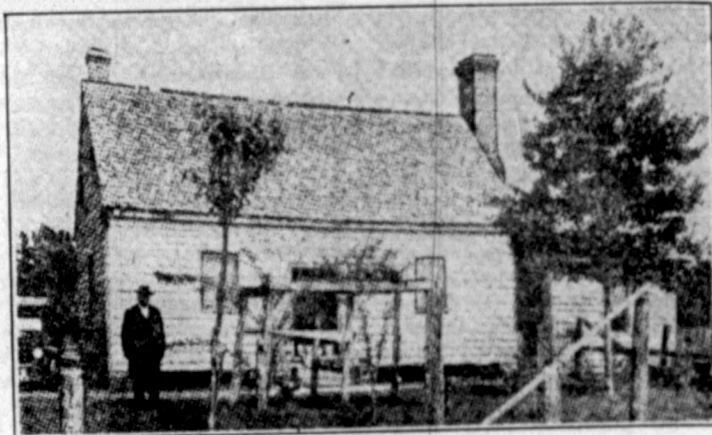
Lott Carey is one of the outstanding characters in the history of the Negro race. He was born a slave in Charles City County, Virginia, and was brought by his master, one Mr. Clay, early in life to the city of Richmond, where he was employed in a tobacco factory. He showed such aptitude in his work that he was soon promoted to shipping clerk and, earned a salary of about nine hundred dollars per year. The exact date of his birth is not known, but the house in which he was born is still standing.

Lott Carey did not begin to attract attention until he was probably 25 or 30 years old. At this time he made a profession of religion, although illiterate, being convicted at the First African Baptist Church of Richmond under the preaching of an eminent white Baptist preacher of that day, while seated in the gallery of the church. Soon after he became a Christian he learned to read and write and gave himself with great zeal to the preaching of the Gospel. Lott Carey, the pioneer in missions, George Lisle, the first Baptist missionary to Jamaica, and Uncle Jack, the eloquent and able preacher of Nottoway County, and later John Jasper, the renowned and picturesque preacher of Richmond, were four prominent Negro slaves

in Virginia who were permitted to preach freely to both white and colored people before Emancipation. In many respects Lott Carey was the ablest of the four. He was a man of large vision and had a deep sense of responsibility to Africa. His famous text was "Go ye into all the world and preach the Gospel to every creature."

In 1821 Lott Carey purchased his own freedom and the freedom of his family and organized the first Foreign Missionary Society in the world among Negroes. At this time he became interested also in the work of the American Colonization Society. Under the influence of these two organizations, Lott Carey became one of the first settlers in what is now known as the Republic of Liberia, on the west coast of Africa, in 1822.

Lott Carey evidently was born and reared under the influence of the Episcopal Church, and how he became a Baptist is one of the strange incidents in his personal life as a Christian. Although he could not read the Bible at the time, at the very outset he believed in immersion as the proper and only form of Baptism, and became a strong and virile advocate of all the doctrines of the Baptist Church. His expositions of the Scripture were clear and thoroughly orthodox, and his devotion and allegiance to the fundamentals of the Faith were both sound and intelligent. He was a



THE BIRTHPLACE OF LOTT CAREY

PROVIDENCE BAPTIST CHURCH  
Established by Lott Carey, 1824

clear thinker, brilliant and powerful as a preacher, and was wonderfully impressive because of his earnestness and the force of his rugged and persuasive personality. He preached as acceptably to white congregations as to those of his own race. He was allowed the right of free speech in matters of religion and was thoroughly trusted by white people who knew him.

Lott Carey was the first Negro missionary of any denomination to Africa, and probably the first American missionary of any race to this benighted continent. Dr. J. F. Love, Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, writes in the Religious Herald as follows: "Vir-

ginia's first human gifts to this work were two black men. Lott Carey and Colin Teague, of Richmond, head the list of these immortals. Deacon William Crane had helped to organize the Richmond Baptist Missionary Society, and as its head he taught as a gratuity what he called a tri-weekly night school in the old African Church, and in this school came to know and to value Lott Carey. This society selected Carey and Teague for work in Liberia, Africa, and with the help

Lott Carey of both black and white Baptists of Virginia they were sent forth by the Triennial Convention in 1821 to represent Southern Baptists at missionaries to the colony in Liberia largely

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Write for catalogue

M. P. L. BERRY, President, Clinton, Miss.



made up of black people from America who were either born free or had been given their freedom by their masters. A goodly number of both classes had gone from Virginia and the South. Deacon Crane speaks of Carey as "a man of unusual intelligence and energy." His name has become a missionary watchword among many colored Baptists of this country."

He was a pioneer both in religion and in matters of State; as he was one of the founders of Liberia and gave the best of his life to the development of this Republic. His name today is greatly revered in Liberia and although he lived more than a hundred years ago, his memory there is now as fresh and green as when he lived upon earth. In the very heart of Monrovia, the capital of Liberia, stands the Providence Baptist Church, which he established in 1824, the oldest Baptist church in the country. This church is built of concrete and presents a rather picturesque appearance from the elevation on which it stands, overlooking the main square of the town. It is in sight of the president's mansion and enjoys a commanding view in all directions. In a quiet meadow, scarcely beyond the waning shadows of this ancient church, almost lashed by the sparkling breakers from the shore, stands the marble tombstone beneath which forever sleeps the mortal remains of this hero of the Cross. About sixty miles westward from Monrovia is the little village of Careysburg, named in honor of Lott Carey, and everywhere one goes through this little Negro Republic are to be seen footprints of this noble man of God.

The history of his life and achievements has been an inspiration to Negro Christians the world over and a source of special pride to Negro Baptists everywhere.

A little more than twenty-five years ago, the Lott Carey Baptist Foreign Mission Society, U. S. A., was organized under the inspiration of his teachings, and was named in his honor. This society is the only organization among Negroes in the world devoted exclusively to the work of foreign missions.

**The Birthplace of Lott Carey**

Its initial work was confined almost solely to the Baptists of the State of Virginia, the native state of Lott Carey, and the Baptists of the State of North Carolina, and began with only one missionary employed in the Congo Regions of Africa. Today this society has about forty-three missionaries on the various foreign fields including Africa, Haiti and Russia. About twenty-nine of these missionaries are employed in evangelistic, educational and industrial work in Liberia. This year, the Lott Carey Society is laying the foundation for the first industrial plant ever established in the country. About ten thousand dollars' worth of machinery, including saw mill, planing mill, shingle mill, etc., is being set up, and various implements for farming, road building and the clearing of land, have been sent out under special mechanics and industrial experts, to begin an era of training hitherto unknown among Liberians.

This society receives its sole support from the voluntary contributions of the Negro Baptists of America. It has received five thousand dollars for a hospital in Liberia, from the estate of the late Miss Carrie V. Dyer, a white woman of the North, who devoted her entire life to the education of Negro girls in the South.

This society, aside from the work which it is attempting to do in the countries inhabited solely by Negroes, supports two native ministers and one native educational worker in Russia.

Its workers include Negro Baptists of practically every State in the Union.

Perhaps the greatest blessing derived from this growing foreign mission spirit, set in motion by the teachings of Lott Carey, among the Negro Baptist Churches of America, has been its marvelous effect upon the churches themselves. Their response to appeals for Foreign Missions has been exuberant and almost

Providence Baptist Church, Established by Lott Carey in 1824 spontaneous, invigorating and reviving, inestimably, every other department of the church life. The churches that have made foreign missions a special feature of their programs are without exception paying larger salaries to their pastors, raising greater amounts of money for education and home missions, and are more systematic and generous in their contributions to the life of the community in general. They manifest both a fuller conception of their responsibility to the world at large and a keener sense of duty to the work of Kingdom building at home. They have been enabled through the quickening power and guiding influence of foreign missions, to greatly multiply their strength, in the erection of buildings, in the payment of mortgages, in providing equipment, and in making advancement in all other activities of the local church. Above all, foreign missions has filled them with richer experiences of spiritual power. The Foreign Mission Church is alive and militant, and is winning souls for Christ at home as well as abroad. It pulsates with fervor. Its members are alert, prayerful, and esteem it a privilege to be stewards for God. Lott Carey is really just beginning to live among the Negro Baptists of the world.

—A. A. Graham,  
Corresponding Secretary  
Lott Carey Baptist Foreign Mission Society.

(Continued from page 9)  
full of people. One other remains to be baptized, and a promise of at least three others to come for the ordinance. Every one is saying that, while the new members are a splendid asset to our church and community, yet the greatest result is the spiritual blessings which have been shared by all the town.

Dr. Hewitt will find a large audience and ready interest and hearing any time he chooses to come our way again.

—B. C. Cook, Pastor.

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## THE BAPTIST RECORD

deserves more publicity than any woman's bonnet—ancient or modern. And yet there are many Baptists in the state who do not take it, thereby clamping down upon the Lord's work a certain obscurity. We want to get in touch with such. Will you give us a list of non-subscribers whom you know, or send a dollar for a six-months' subscription to someone:

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J. L. JOHNSON, President,  
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Colleges  
of lack of room

n, Miss.



## Department of Evangelism

Conducted by  
Rev. R. S. Gavin, D.D.,  
Quitman, Miss.

### The Bulletin Is Being Called For

Practically every mail brings requests for the Bulletin. I am pleased beyond words sufficient to express at the manner in which the bulletin idea has been received by the rank and file of our people. Of course, I have no way of knowing just how effective they are going to be. Perhaps quite a good many people are sending for them through a spirit of innocent curiosity; then again certainly many of them shall go no further than a casual reading by those who send for them. But I have a sure conviction that in many instances they are being used in a fine way in the selection of capable workers in revival endeavor.

### Calls For Song-Leaders

I am having more calls for leaders of song in evangelistic meetings than I have names and addresses. If there are those among us who are capable of leading songs, and directing choirs in revivals, if they will write, as I have opportunity I shall be very glad to refer churches to them.

This is a very helpful field in which many of our good men and women might serve a good cause.

### Singing in Revivals

I am coming more and more to the conviction that singing in revival endeavor is of paramount importance. Perhaps ninety-nine per cent of the decisions for Christ, both as to trust and obedience, are directly connected with singing. All the outstanding evangelists make much of the singing part of their work. The wonderful revival that swept Wales a decade ago was almost wholly a revival through song and personal testimony. The revival effort anywhere that is wanting in good singing is fearfully handicapped. Of course, God's Spirit often overcomes these handicaps—and gives glorious victory in spite of the defective singing! But, as a rule, the revival atmosphere is largely made in the realm of Gospel-singing.

In one of the great revivals recently held in another State the evangelist asked all in the audience who were converted in a meeting in which the singing was below an average standard, to stand—and not a single individual came to his feet. And then when he asked all to stand who were converted while a "special" was being rendered for the sake of merely entertaining the audience, not a single soul stood! But when he asked all to stand who were converted while the congregation was singing some soulful song—or while a "special" that had a soul in it was being rendered—practically the entire audience stood. There you are! That's the rule, too, under grace.

I question if our churches can do a better thing by way of effective

preparation for their revivals than by purchasing enough revival-song books to enable every individual in the audience—including every child that can read—to read with his own eyes every word of the song being sung.

### "The Little Evangel"

And while I am discussing this phase of the matter I wish to commend most heartily Robert Coleman's fine collection of revival songs, "The Little Evangel." It's suited to a T to effective revival work. And they cost only \$12.50 the hundred. Every church planning a revival should, I am sure, order half as many of these little books as they expect people to attend the meetings. This will insure such inspirational singing as has never yet been heard in the average church.

Try it, and see if I am not correct in my statement.

### RECEIPTS FROM CHURCHES DURING MAY, 1925

Please call attention to errors and we shall cheerfully correct them.

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Providence	30.50
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Victory	5.00	Liberty	221.05
Jones Co. Association		Memorial	12.00
Centerville	1.25	Mt. Vernon	25.00
Laurel Kingston	89.00	Stephenson	104.86
Mt. Olive	18.10	Terrys Creek	8.80
Kemper Co. Association		Monroe Co. Association	
Scooba	9.00	Amory	87.05
Kosciusko Association		Athens	18.00
Ethel	3.50	Becker	2.60
Friendship	15.00	Smithville	13.00
Jerusalem	4.00	Montgomery Co. Association	
Pleasant Ridge	10.00	Duck Hill	178.61
Providence	3.00	Hays Creek	3.25



25.00	Mt. Pisgah Association
15.80	
5.00	Neshoba Co. Association
18.00	Linwood 5.73
	Philadelphia 206.60
2.50	New Choctaw Association
22.00	Bethany .70
84.05	Newton Co. Association
15.00	Chunky 18.00
21.00	Hickory 28.50
356.35	Liberty 10.00
150.00	Mt. Pleasant 5.00
221.32	Newton 78.92
100.60	Stratton 30.00
3.41	Union 29.90
11.50	Noxubee Co. Association
8.75	Brooksville 750.09
15.00	Shuqualak 4.00
	Oktibbeha Association
7.00	Oktibbeha Co. Association
89.00	Adaton 6.70
10.07	Center Grove 7.35
20.00	Double Springs 12.00
6.00	Maben 25.98
4.50	Mt. Olivet 20.00
	Salem 22.50
2.25	Self Creek 12.00
28.00	Strugis 12.00
40.00	Panola Co. Association
8.85	Batesville 326.81
20.00	Crenshaw 5.00
	Sardis 117.50
17.75	Pearl River Co. Association
46.00	Goodyear 5.50
1.00	Picayune 101.78
2.35	Poplarville 53.95
1,090.79	Union 9.13
7.50	Pearl Valley Association
11.00	Perry Co. Association
58.76	Progress 20.00
	Prospect 25.00
3.50	Richton 4.50
4.00	Pike Co. Association
1.50	Bogue Chitto 8.00
4.50	Johnston Station 18.00
5.50	McComb South 7.66
76.25	Silver Creek 37.25
167.30	Summit 525.00
	Tangipahoa 12.00
8.00	Thompson 4.07
	Pontotoc Co. Association
5.00	Algoma 27.80
11.50	Ecu 23.30
5.00	Longview 4.60
11.00	Randolph 7.10
268.20	Toxish 15.31
	Troy 10.00
188.85	Woodland 10.00
1.00	Prentiss Co. Association
	Rankin Co. Association
25.70	Antioch 3.00
14.66	Brandon 54.10
10.00	Briar Hill 17.50
250.00	Clear Creek 43.64
75.00	Finkbine 23.00
4.05	Galilee 12.75
25.00	Oakdale 28.50
	Pearson 10.45
15.00	Steens Creek 150.00
22.00	Riverside Association
142.20	Clarksdale 125.50
29.90	Friars Point 33.00
221.05	Jonestown 36.00
12.00	Rich 24.50
25.00	Scott Co. Association
104.86	Harperville 45.00
8.80	Hopewell 17.00
	Line Creek 5.25
87.05	Morton 60.50
18.00	Oak Grove 3.25
2.60	Sand Ridge 40.00
13.00	Springfield 8.00
	Simpson Co. Association
178.61	Antioch 9.15
3.25	

D'Lo 239.02	
Dry Creek 5.00	
Gum Springs 5.00	
Magee 352.75	
Palestine 6.55	
Saratoga 22.85	
Weathersby 1.61	
Smith Co. Association	
Burns 5.20	
Concord 1.00	
Rock Bluff 5.25	
Sunflower Co. Association	
Blaine 4.20	
Drew 192.67	
Indianola 808.00	
Tallahatchie Co. Association	
Mt. Pisgah 16.50	
Tate Co. Association	
Central Coldwater 175.00	
Mt. Manna 3.90	
Senatobia 446.51	
Tyro 55.55	
Wyatt 8.45	
Tippah Co. Association	
Academy 2.50	
Blue Mountain 390.00	
Harmony 30.00	
Providence 76.95	
Tishomingo Co. Association	
Tishomingo 10.00	
Union Association	
Fayette 30.00	
Port Gibson 60.00	
Red Lick 8.60	
Union Co. Association	
Myrtle 45.00	
New Prospect 6.80	
Old Oak Grove 4.35	
Walthall Co. Association	
Centerville 77.00	
Knox 8.00	
Tylertown 148.20	
Wayne Co. Association	
State Line 21.25	
Waynesboro 85.50	
Webster Co. Association	
Mantee 8.00	
Winston Co. Association	
Bethel 4.50	
Liberty 7.00	
Mt. Carmel 110.93	
Mt. Pleasant 5.00	
Yalobusha Co. Association	
Clear Springs 10.00	
Oakland 6.25	
Pine Grove 4.00	
Scobey 1.20	
Yazoo Co. Association	
Anding 5.35	
Eden 30.00	
Hebron 63.50	
Liverpool 7.60	
Yazoo City 86.96	
Zion Association	
Bethel 11.25	
Bluff Springs 5.76	
Mathiston 25.00	
Monte Vista 13.70	
Spring Hill 5.00	
Miscellaneous Receipts	
E. L. Shism, Columbus, Miss., 5.00	
20,577.55	

# RESOLUTIONS OF CONFIDENCE AND ESTEEM OF REV. J. N. McMILLIN

Whereas, the New Augusta Baptist Church and community have suffered an unusually great loss by the resignation of Rev. J. N. McMILLIN, who has been the pastor of the church for the last twelve years, and

Whereas, we, the members of the said church and community, desire

to express our esteem and appreciation of the unusually good work and service rendered our church and community by our faithful brother during his long connection with us as pastor, and

Whereas, we feel that no words of praise, no matter how lofty, exalting, or laudatory they may be, would be sufficient to express our esteem and love for Brother McMILLIN, either as a gentleman, a scholar, a pastor, or as a true man of God;

Therefore, be it resolved by the membership of this church:

1. That we extend to Brother McMILLIN our deepest regrets because he has seen fit to sever his connection with us as pastor; and that we wish him God speed in his newly called and chosen work as an evangelist, and

2. That we commend him most highly to all churches and pastors of our denomination desiring some one to give them service of a high order as an evangelistic minister; and that we commend him to them because of his sane, safe and lofty expositions of the Word of God and his devotion to the cause of Christ and the fundamental truths as laid down in His Gospel.

3. That a copy of these resolutions be furnished the Richton Dispatch and the Baptist Record for publication.

I. W. Myers,  
J. W. Thomas,  
R. H. Mills,  
Committee.

**Pilcher Pipe Organs for Churches**

The experience of more than 100 years of pipe organ building, with which are combined the best ideas of today, gives artistic qualities and resources to Pilcher Pipe Organs that have won the approval of Organists and Committees in America and abroad.

**HENRY PILCHER'S SONS**  
Incorporated  
Mason St., Louisville, Ky.

## AT CLINTON

Are you interested in, or would you care to move to, or near a college town? If so an opportunity is now offered that may not remain long, or repeat itself soon. To accommodate more citizens, lots, houses and lands are now on the market at reasonable prices, with terms. Good business would suggest buying now before the completion of concrete road and other local improvements.

A tract of land nearby of 540 acres will be divided and sold to suit purchasers.

If interested write or apply to Dr. R. W. HALL, Clinton, or Lamar Building, Jackson.

## Blue Mountain College

### FOR YOUNG LADIES

53rd Annual Session Opens September 16, 1925.  
Standard Requirements for Entrance, Standard Courses for Graduation.

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Send for New Catalog.

LAWRENCE T. LOWREY, Ph.D., President,  
Blue Mountain, Mississippi

## MODERN GEOGRAPHY

Mr. Coursey: "What's an island, Billie?"

Billie: "An island's a wart in the ocean."

## ABOUT FIVE YEARS AGO

The old school building was still gallantly holding its own.

There was to be no "coming generation".

There were so many things different.

## SOMETHING ELSE NEEDED

Bruce Marshall: "Drink to me only with thine eyes".

Lela Garnet: "I can't, I haven't any glasses."

"Are you the fellow with the falsetto voice?"

"No, with the false set of teeth."  
—Stanford Chapparral.

## CUTS GASOLINE COST TO 10 CENTS A GALLON

James A. May of 992 H st., Sioux Falls, S. D., has perfected an amazing new device that is enabling car owners to cut their gasoline bills in half by doubling their mileage from gasoline used. Many owners have made over 40 miles on a gallon. It also removes carbon, increases motor power and pep, prevents spark plug trouble and overheating. Anyone can install it in five minutes. Mr. May wants agents, and is offering to send one free to one auto owner in each locality. Write him today.

## HIGHEST PRICES

paid for old canceled United States and Confederate postage stamps, also envelopes used during Civil War.  
WM. VAN RENSSELAER ABDILL,  
Titusville, N. J.

## FRECKLES

Don't Hide Them With a Veil; Remove them With Othine—  
Double Strength

This preparation for the removal of freckles is so successful in removing freckles and giving a clear, beautiful complexion, that it is sold by all drug and department stores with a guarantee to refund the money if it fails.

Don't hide your freckles under a veil or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for the double strength Othine; it is this that is sold on money-back guarantee.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.



# More Regular Givers are Hope of Baptist Causes

The committee authorized by the Southern Baptist Convention and appointed by the Commission on Cooperative Program to work out a well coordinated schedule of teaching stewardship and securing the adoption of approved or better financial methods in the churches issues the following statement and recommendations:

1. The Southern Baptist Convention in adopting the Cooperative Program for its work commits itself to a financial policy which seeks to provide funds for the support of all cooperative denominational enterprises. In so doing, the denomination relies upon systematic and regular giving on the part of individuals and churches.

2. Upon investigation we find that  $\frac{1}{8}$  of our constituency contributes approximately  $\frac{7}{8}$  of the funds contributed for denominational purposes and that this  $\frac{1}{8}$  is composed of the regular systematic givers, the remaining  $\frac{7}{8}$  being either irregular or non-contributors.

## This Year's Collections Inadequate

3. We are confronted by the startling fact that the contributions for the first four months of the 1925 Program, for both State and Southwide objects, aggregate a little less than \$2,000,000. If this is continued during the year, it would amount to but \$6,000,000 and this sum when distributed according to the percentages adopted will fall far short of meeting the needs of the various enterprises included in the Cooperative Program.

4. Hence our situation and duty are clear. If we can increase the number of regular and systematic contributors, we shall thereby largely increase the funds for our denominational work and if we could double the number of regular contributors we would thereby be enabled shortly to solve our financial problem, and we know no other way to accomplish this end.

## Tithe Would Produce \$150,000,000

It is estimated that the income of Southern Baptists is \$1,500,000,000 annually. The tithe, which should be the minimum standard of giving on the part of Christians, would yield \$150,000,000.

In view of these facts, the committee would call upon the denomination at large, pastors, church officers and all members of the churches, to give serious consideration to and to address themselves at once in a systematic effort to enlist all of the members of the churches in the financial support of the Kingdom program and to develop them in the grace of liberality and Christian character.

We especially recommend that the following be undertaken at once:

1. That all our pastors preach on the present emergency, setting forth in detail the situation as it confronts our beloved denomination and calling upon all our people to come to the relief of our common cause by giving themselves in consecrated service and contributing of their means heroically and sacrificially.

## Would Enlist Every Member

2. That in all churches where the every-member canvass has not been made for the 1925 Program that the same be undertaken at the earliest possible date in an effort to secure a pledge from every member to the Cooperative Program, which cares for both State and Southwide objects. The emergency clearly demands that this be done immediately if our great causes are to be relieved during 1925.

In churches where the every-member canvass has been put on but has not been completed, that the same be carried to completion at once in an effort to reach every member of every church.

3. That churches not now using the duplex envelope be urged to put in the same for the remainder of the year, and the churches are asked to avail themselves of the Sunday School Board's offer to give the initial set to churches not now using this system.

This brief statement is sent forth at this time in the hope of meeting a present and urgent emergency, the belief being that once the constructive, forward-looking, cooperating forces of Southern Baptists see the needs of our organized work they will help by their interest, their prayers and their cooperation in every other way, including their money, in helping lift the debts upon our state and general mission boards and meeting the imperative needs of all our organized work through a more regular and more liberal support of the Cooperative Program.

## Commission on Cooperative Program